The
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Or
An Elegant and
Compendious Way of
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of
LETTERS
By Sr. de la Serre.
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THE SECRETARY IN FASHION:

OR,

An *Elegant* and *Compendious* way of Writing all manner of *LETTERS.*

Compoſed in *FRENCH* by the Sire *De la Serre* Chief Hiſtoriographer to the King of *FRANCE.*

The Fifth Edition.

Newly Reviſed, and very much Augmented with a Collection of many choice LETTERS written by the moſt Refined Wits of *France.*

ALSO,

Some new Additions to the Complements and Elegancies of the *French* Tongue:

Never Publiſh'd before.

LONDON,
Printed for *Peter Parker*, at the *Leg* and *Star* in *Cornhill*, over againſt the Royall *Exchange*, 1673.

INSTRUCTIONS FOR WRITING OF LETTERS

The first Part

Of the ſubject or matter of Letters,

NOthing is ſo common as writing of Letters, but to ſet them forth well, is not ſo common. The neceſſity of converſing one with another ſo long as we live, cauſes every one to meddle with it. For ignorant men as well as Literate, have frequent occaſion to communicate by Letter, with their abſent friends; but for the moſt part, Learned men only can perform it handſomly. To learn it, one ought to have fair examples to imitate, and good precepts to guide him. Wherefore I have added to *The Secretary in faſhion* a ſhort Inſtruction, containing the principal Rules of this Art. He that will Write Letters well, ought, to take care of two things; namely, the Matter, and the Form.

The matter of Letters

The matter of Letters is any thing that may be diſcourſed of, without any exceptions. For any

think as may be spoken to a friend by word of mouth when he is in presence, may in his absence be written to him. I mean if wisdom will suffer it. For every body knows that it is not always fitting to trust a secret to a Paper which may be lost, and fall into a strangers hands.

This matter varieth according to the Letters which one useth to write, be it concerning business, or Complements.

Letters of business, are of several sorts.

Letters of business, are those that treat of things that concern us; and they are of several kinds, as Letters of Advice, Counsel, Remonstrance, Command, Intreaty, Recommendation, offering of Assistance, Complaint Reproof, Excuse, and the like.

Letters of Advice.

Letters of Advice, are those which give our friends to understand, how business go, either theirs, or ours, or other folks. And as this is the most common kind of Letters, so it is the plainest, for it carrieth matter along with it, so that one need not trouble his brains to invent it; You need only relate how businesses go, even in the same manner as you would do it by word of mouth: Yet with this reserve, that you write not rashly any thing, as may do you or your friends wrong if it should be disclosed; which you must take care of, especially when you speak of great men, or state-business.

Letters of Counsel.

Letters of Counsel are of two kinds, for they are written either to those as desire your Counsel, or to such as do not expect it.

The first requires not much skill. You may begin with some small complement excusing your insufficiency, saying that some who are endowed

wit

with better understanding could advise him better, yet since he doth so much respect you as to ask you counsel, you will not refuse to give it him. Then you may declare what you think fitting for him to do; and confirm your saying with reasons drawn from what is fitting, profitable, or delightful, taking care that your reasons be fitted to the state and condition of him whom it concerns. Concluding with a wish, that the resolution he takes may prove for his good and content.

In the second, you may follow some such like Method. First you may excuse your self for intruding to give counsel, before you be required so to do, saying, you are bound unto it by the bounds of friendship. Not that you any way mistrust his own sufficiency, but knowing how much the business in hand concerns him, you believe he will not take it ill, if you tell him what you think of the business, which you would forbear to do to another, whom you loved not so entirely; But that you are so confident he will take your freeness here in good part, as proceeding from a heart full fraught with most tender affection towards him. Which done, you may fall upon the matter, and after you have set down your advice, confirm it with good reasons, shewing that which you advise him to be both honest, profitable, and pleasant husbanding your reasons according to the Person you deal with; For vertuous men, and people of quality will be most moved by what concerns their reputation, when men of mean condition, will have more respect to their profit. Young folks will be carried away with pleasure, whereas old men look most after gain, Then you may add (specially if you write to a better man than your

ſelf, or to one whom you reſpect) that you refer it to his diſcretion, to do as he ſhall think fitting; and that you have not declared your own thoughts, meaning that they ſhould be a rule to him; but that he conferring them with his own diſcretion ſhould ſuggeſt, or with what ſome other of his friends ſhould adviſe him, might more eaſily reſolve what to do. Ending with a Prayer and heart ejaculation to God to bleſs his reſolution, giving it an iſſue according to his own deſire and content; But if you write to your inferiour, or to ſome one whom you are very intimate and familiar with, you may exhort him to follow the advice which you give him, ſhewing him, that if he continue it, it is to be feared ſome evil may befal him.

Letters of Remonſtrance

We write Letters of remonſtance, to ſuch as have committed ſome fault, to cauſe them to acknowledge it, or induce them to make amends for it.

They require not much invention, when we have any power over the Perſon which we reprove, or when we care not how he takes our remonſtrance. For then we may proceed openly, and after we have ſet forth and exaggerated his fault, ſhew him how grievouſly he hath offended God, and what wrong he hath done to his reputation; then exhort him to forſake vice, lead a new life, and make his Neighbour amends for the wrong he hath done him, and the like. But theſe Letters require more Art, when we will reprove our friend's vices without incurring his diſpleaſure. Firſt, we muſt commend his laudable qualities, and teſtifie unto him how much we eſteem him for them. Then we may tell him; that as there is nothing perfect in

this

this world, ſo the luſtre of his vertues is much obſcured by the vices which he is addicted unto. Or if we eſteem that to be too rough a proceeding, and that we dare not ſpeak ſo freely to him, we may ſay, that his beſt friends judge ſo of him, being very ſorry to ſee him given over to ſuch lewd courſes. Then we may add, that if it were another whom we did not affect, we could have been ſilent? but that the love we bear to him obliging us to reveal unto him, the evil reports which run abroad of him; being ſorry to hear thoſe commendations which are given him, ſo limited with exceptions, were it not for ſuch and ſuch vices We may alſo deſire him to uſe the ſame freedom towards us in the like caſe, aſſuring him, that we ſhall be much bound to him for it, if we may find the ſincerity of his love by his not flattering us. Then we may excuſe him, by imputing his vices either to his youth, or evil company which he frequents, ſaying, we are fully perſwaded, he would not of his own nature and diſpoſition run into ſuch errours. We may at laſt conclude, with laying before him the honour and profit, which will redound unto him by forſaking of vice, how God will love him, and good men reſpect him for it. And how we are fully perſwaded, he will give way to our remonſtrances, and take them in good part, hoping ſhortly to hear of his amendment; wherein we ſhall always pray the Lord to be aſſiſting to him with his holy Spirit.

Letters of Command.

We write Letters of Command to ſuch only, over whom we have ſome power, as Children, Servants, and the like.

We need not have any rules for theſe, the plaineſt are the beſt. It is ſufficient to let them underſtand

ſtand what we would have them do, or not do; neither is it alwayes needful to uſe any reaſons to perſwade them to it, the Authority of the Writer ſtanding for a reaſon. But if we think it fitting ſo to do, we may repreſent unto them how eaſily they may perform our Commands, and how juſt they are, adding promiſes of reward if they obey, and threatning them with puniſhment, if they be diſobedient. And in concluſion tell them we hope they will ſo perform their duties, that we ſhall have no cauſe to find fault with them.

Letters of Intreaty.

Letters of Intreaty, are ſuch wherein one requires ſome favour or courteſie of a friend, either for himſelf or for ſome other. Thoſe take place in all ſtates and conditions; there being no man, though never ſo great and powerfull, but may at ſometime have need of anothers aſſiſtance, or at leaſt may have occaſion to intercede for ſome friend.

There be two kinds of Intreaty; direct and plain; or indirect and collateral. We uſe the firſt in a thing which may honeſtly be deſired of a good friend; which we muſt begin, by an aſſured ſhew of confidence in his love and friendſhip: Then make it appear unto him how eaſily he may perform what you deſire, and if need be, you may direct him how he ſhall do it. And end with a promiſe of being ſenſible of the courteſie he ſhall do you

We make uſe of the ſecond, when the courteſie we deſire is not altogether fitting to be granted; or when we are not altogether confident of his love to whom we adreſs our ſelves. Then muſt we uſe ſome inſinuation, and firſt excuſe our boldneſs in daring to requeſt a courteſie of a perſon whom we never obliged by any former ſervice: adding we fear

fear not to be denyed our requeſt, knowing his goodneſs, and the delight he takes in doing of courteſies, having often obliged many of meaner ranck than our ſelves, by granting them requeſts of greater conſequence than ours. And if we have formerly received any courteſie from them, we may ſay, that being already much engaged, we deſire to run yet further in debt to him. But if we have heretofore done him any courteſie, it will be ſufficient to hint at it in a word or two, leſt he may imagine we require the like at his hands, as a due debt. Then we may ſhew him the juſtice of the thing we deſire of him, and how honeſt our demand is, and that it is as eaſie for him to grant it, as neceſſary and profitable to us. Then (if it be upon any urgent occaſion) we may endeavour to move him to compaſſionate our miſery and misfortune, exaggerating the greatneſs of it, and telling him he is the only friend who may releaſe us out of it. And finally we may promiſe to remain for ever bound unto him therefore, and that we will endeavour with the firſt opportunity to requite his courteſie; and if we cannot hereafter find any way of requital, we ſhall notwithſtanding for ever retain the remembrance of his love fixed in our hearts: and will pray to God ſo to increaſe his happineſs, as that he may never have need of us in the ſame kind.

Letters of Recommendation.

We write Letters of Recommendation, when we would recommend a Perſon, or ſome affairs of his unto another.

In the recommending of a Perſon, we muſt firſt ſet down what it is that moves us ſo to recommend him: as for example; if he be our kinſman or friend, and that we are much obliged to him and his;

Then

Then we may add that he is such a one that is worthy of his favour; and our recommendation by reason of his vertue and goodness well known to us, and that otherwise, we would not so much as speak in his behalf, saying, if that he doth him any courtesie we shall take it as done to our selves. And so conclude with intreating our friend, so to carry the matter, that he whom we recommend may perceive, that our recommendation hath not been ineffectual. Or saying we are so confident of his love, that we fear not a denyal, or that we know he will do more than we desire.

But when we recommend the business without any relation to the person; as when we recommend a Suit in Law, to an Atturny or Judge, it will be sufficient to shew the justness or facility, or the Credit or Profit which will redound unto him by being careful of it.

And when we joyn both these kinds of recommendations together, namely, of the Person and the business, as commonly we do, than we must use such reasons as may have relation to both.

Letters of proffer of assistance

Letters wherein we offer our assistance, are such as we write to a friend when we know he stands in need of us; to present unto him such assistance as he wants.

For we must not defer the helping our friend, till he desires our assistance, but save his blushing by preventing his request.

You may begin such Letters with declaring, how much it grieves you to hear or see the want, or danger he is in; and say, you had rather have manifested your affection upon some better occasion. But seeing he is brought to such an exigent, that he

hath

hath need of his friends, he ſhall perceive you are one of the number: that he may have richer, and ſuch as are more powerful, but none more affectionate. That now the time is come wherein you in part may free your ſelf of thoſe obligements wherein you are bound to him and his: and therefore he need but ſhew you wherein, and how you may ſerve him, and he ſhall find you ready to imp'oy your ſelf, and what you have, with all your Credit, to bring him out of trouble and ſet him free.

Letters of Complaint.

We ſometimes write Letters of Complaint to ſuch a one as hath done us an injury, to make him acknowledge his fault, or to reprove him for his ingratitude. Wherein you may carry your ſelf ſeveral wayes, according to the quality of the perſon, and of the offence. If you would mildly complain of a friend with whom you intend not to break, and whoſe offence is not grievous, you may do well to mix your complaint with praiſes; and ſay you are ſorry he hath not ſo carried himſelf towards you, as your friendſhip required: Nevertheleſs you do not believe it proceeded out of any ill will, for you hold him too honeſt, to give offence wittingly, in that you conceive he hath done it through miſpriſion, or hath ſuffered himſelf to be carried away by ſome that owed you no good will; and therefore you are ready to forgive the wrong if he will but ſeem to be ſorry for it: And then he ſhall find you as ready as heretofore to do you any courteſie or ſervice.

When you have received ſome grievous offence, you may be ſuffered to complain in a higher ſtrain, but nevertheleſs in ſuch ſort, that you exceed not in exaggeration, nor proceed not to injurious

words. And you may begin thus; that you have long time connived with patience at such things as you might justly have complained of, chusing rather to let them pass under silence, than seem to breed quarrel; but since he continues such, and it is feared he will be worse, it is high time to speak. Yet he hath chosen rather to address himself to him, than to Complain to a third Man. That you would have himself to judg (if so be Passion hath not utterly blinded his judgment) how much he is to blame, that you never gave him cause to wrong you, but have alwayes carried your self as a friend towards him. He should therefore give you satisfaction for this injury; otherwise you shall detect it to all the world. But if he will make fitting amends for it, you will be willing to forget it, and shall esteem him a friend.

Letters of Reproof.

Letters of Reproof are written to an ungrateful man who hath requited good with evil. In such a case, you ought first to put him in mind of the courtesies and pleasures you have done him, to oblige him, and continue his frendship: And use some Exaggeration therein if the businesses deserve it, adding thereunto how unwillingly you do it, being much against your humor, but that you are forced unto it through his ingratitude. And thereupon you may call his own Conscience to witness whether that which you upbraid him with, be not true. Then make a short digression, shewing how infamous this vice is, and unbeseeming a man of credit. Adding how you hoped the remembrance of those good turns you had done him, would be a spur to awake his love; but that you now

now perceive you have ſowen your good deeds upon an ungrateful ground, and that all the recompence you receive from him is nothing but injuries and outrages, as if you had been mortal Enemies, That you may pray God to open his eyes, to let him know how much he hath forgotten himſelf.

Letters of Excuſe.

Letters of Excuſe are for the moſt part in Anſwer of thoſe of Complaint or Reproof: And they may be written divers wayes according as your intention is either to deny or acknowledge the fault which is objected to you. If it be a falſhood which you intend to deny, you may firſt complain of traducing tongues, which have wrongfully accuſed you to your friend. Then ſay (if it be to the purpoſe) that you did not think he would have given ſo credulous an ear unto them, and that you hope he will alſo give way to your juſtification. That you would intreat him to believe, Thoſe reports which have been made unto him, are meer calumnies which he may eaſily perceive by ſuch and ſuch circumſtances, that you value his Friendſhip at too high a rate, and never had ſo much as a thought of offending him: He ſhould therefore expel out of his mind his wrong-conceived opinion of you, and hold you hereafter to be (as indeed you are) his loving and faithful Friend.

But if the accuſation be true and well-grounded, we may excuſe our ſelves thus: That every man ſometime hath his failing, and we are but men, and cannot affirm our ſelves exempt from ſuch infirmities as all others are ſubject unto: That we have at this time been overtaken, which we are very ſorry for. But that we repoſe ſuch confidence

in our friends goodneſs, that we verily believe he will forget our offence; that we never had any intent to diſtaſte him, or to do any thing that might offend him, that we will hereafter be more cautious and ſeek to repair this fault by all manner of Service we ſhall be able to perform. If we have to do with ſome great man, whoſe diſpleaſure we fear. We muſt implore his mercy, and lay the example of God before his eyes, who is ready to forgive us as ſoon as he ſees us touched with repentance. And tell him, this his Clemency will be much for his credit, and gain him the love of all men; and that the reſentment we have of our error, will incite us hereafter to ſerve him with ſo much the more alacrity.

Letters of Complaint of divers kinds.

Letters of Complaint ſerve to contract friendſhip with one; as alſo to continue it. There are divers kinds of them, as Letters of conciliation, of viſits, of congratulation, of comfort, of thankſgiving, of Jeſting, and the like.

We write Letters of Conciliation to inſinuate our ſelves into ſome bodies friendſhip: And we muſt begin them with a Declaration of what moved us to ſeek after ſo much honour as to be acquainted with him: and to this end we muſt make mention of ſuch good parts as we have heard him to be endowed with, as of his Affability, his Courage, Learning, and the like; uſing a prudent variation according to the quality of the perſons we write to. Then we may ſay, that if he will vouchſafe to receive us into his friendſhip, and admit us into the number of his friends, he ſhall find us not altogether unworthy of it; and upon this occaſion a little boaſt of our own worth, but modeſtly and ſparingly,

ringly. And conclude with assuring him, that if it be our good fortune (as we hope it will) we shall endeavour to continue, and increase this friendship with all manner of duty and service, so that he shall never have occasion to repent him of the Honour he hath done us.

Letters of Visit.

Letters of Visit serve to continue friendship between men when they are absent; and supply the place of visits, one would afford a friend if he were neer at hand. There you may say, You have no greater content than to discourse in writing with him, seeing you are so far distant one from the other, that you cannct do it by word of mouth; that you much desire to know how he doth, and if his affairs succeed prosperously; and that not doubting but they having the like desire towards you, you'l send him word how it is with you and yours. That you Languish with desire to see him as soon as possible may be: that dayes wherein you see him not, seem whole years to you, and years whole ages, especially when you receive no Letters from him. That you conjure him to write often, and that he can do you no greater favour, promising you will do the like to him, and give him more cause to complain of your importunity than of your carelessness or neglect. And conclude with a protestation of inviolably maintaining & continuing the friendship which is betwixt you, saying that neither distance of place, nor length of time, shall cancel it out of your heart; that you hope to make it appear in deeds more than in words, whensoever it shall please him to make trial of you; and you rest assur'd of the like return of love from him, to whom you wish all manner of prosperity.

3 *Letters of Congratulation.*

We write Letters of Congratulation to our Friends to rejoyce with them for some good which hath befallen them: as of some Office or Place they have been promoted to, of some good luck they have had, of being escaped out of some great danger, or recovered of some great sickness: And by reason of this great variety of subjects, which require every one to be treated of severally, it is hard to prescribe any rules as may be fit for them all. Only we must observe, that at the first we must witness the content we received by our friends good fortune; saying, we take a great delight therein, as if it had hapned to our selves, and that our ancient league of friendship, or tie of kindred, ties us to it. And that it is not our joy only, but a publick content, when all men see good and vertuous men advanced, and prospering. And that with very good reason, seeing this good fortune belongeth not so much to them, as to the State which is not unprovided of such worthy and capable men.

Then to shew that we have just cause to rejoyce at our friends good happiness; We will shew the Excellency and value of this his preferment he hath gotten, shewing that it is not of the nature of those which pass away in a moment, but that he shall find the pleasure and profit of it his whole life-time: That it is an honour which will immortalize his name, which hath been sought after by many, but obtained by few: that it was not casually conferred upon him through some blind favour but that it was a price and reward due to his merits. Then we may conclude with a wish, that this may prove a perpetual good unto him, and may be not only for his own particular content, but for the publick

publick ſafety alſo. And ſometimes we may exhort him to take occaſion thereby, to exceed himſelf hereafter as much as he hath heretofore ſurpaſſed others, and to encreaſe daily in vertue and goodneſs.

If it be to rejoyce with your friend for ſome danger eſcaped, you may inſert in your Letter that God ſaw he was yet uſeful to his Family, and to the Common-wealth, and therefore hath preſerved him for their good. Or that God who loved him would not ſnatch him ſuddenly out of the World, but hath given him further reſpit to provide for his Conſcience. Therefore he ſhould reſolve to imploy his life, which he hath as it were newly received, to the glory of Him that reſtored it.

Letters of Conſolation.

Letters of Conſolation ſeem to mitigate evil and adverſities befallen to our friends, which being various cannot well have one remedy applyed to them. In general, if the evil which hath befallen them be not great, you may tell them they have no ſuch exceſſive cauſe of ſorrow, the ſubject not deſerving it: that they ought to ſhew more courage and reſolution, and that they wrong their reputation by their puſillanimitie. You may intermix ſome pleaſant Conceits in your diſcourſe, ſo you be certain that they, to whom you write will not be offended with it. Then you may put them in hope, that this their Adverſity will not laſt long; That they will ſhortly have a happy deliverance; and that they ſhall one day rejoyce to think upon their ſaid deliverance out of theſe troubles. But if ſome great dyſaſter hath befallen your friend, you muſt ſay, his affliction hath touched you to the quick, and that you having ſo great a ſhare in it, are not ſo fitting to comfort him as to condole with him:

Yet since your Alliance, Friendship, and mutual obliging bonds tie you to apply some Lenitive to his grief, you will assay what you can do. That you will not perswade him from grieving, for that will seem a cruel and blame-worthy inhumanity, having sustained so great a loss as of a Wife, Husband, Father or Mother, &c. That it is true, he hath cause to weep, especially the wound being so green: But yet howsoever he should moderate his grief, and shew himself constant, in bearing that couragiously which he cannot with grief amend, making (as the Proverb saith) a vertue of necessity. That this mishap would indeed quell one of a lesser courage, but that we know his constancy to be such as he will not suffer himself to be carried away with a fruitless grief, and will not continue to cause his Wound to become an Ulcer, as an effeminate and heartless man, but in time prevent the rest. That now he may shew what he hath profited by the study of Philosophy: and that Nature must not to please him, alter her course, and exempt it self for one particular from those Laws to which the whole world is subject. When a misfortune cannot be withstood, immoderate grief doth but exasperate it: as the venome of ones Nails, will retard the cure of any wound. That being a Christian, he ought without murmuring, submit to Gods Will; that this affliction for the present is cruel and bitter, but will prove for his good if he make good use of it. That God who can find a Cure where there seems to be none, will turn his sadness into joy after he hath tried him: that there is no evil so great, but may be overcome with patience, and a firm resolution; that many men who have had the like misfortuues, have born them with an undaunted

daunted mind, particularly such and such who are very well known to him. That we will pray to God to comfort him, and hereafter to accumulate him with such blessings, as he may have just cause of rejoycing in him.

Letters of Thanks.

We write Letters of Thanks to those who have done us some courtesie, and we must apply them handsomely, as well to the nature of the courtesie, as to the quality of him who hath done it. Commonly we begin them with a commemoration of the Courtesie received: then we exaggerate; to shew we know the value of it, and acknowledging we were not worthy of such a favour having never done him any obliging service; or if we have, that he hath now requited it double, treble, or a hundred fold. That his courtesie came very seasonable, when we had most need of it, that he hath holpen us, when we were forsaken, defended us with his credit, opened his purse and relieved our wants, and exposed himself to hatred and danger, to get us out of trouble. That we wish he may never be reduced to the same straight to have need of us upon the like occasion; But if that should chance to befal him; he should find we will strain our selves and our credits to the uttermost, to testifie how much we rest beholding to him. And if the courtesie, we have received from him be so great that we find our selves unable to retaliate it, we may say we will pray to God to reward him, and promise him that the remembrance of his love shall perpetually remain engraven in the bottom of our hearts, and that we shall have an everlasting resentment of his Courtesie. Which kind of complement we may also make use of, in case the person

son that hath done us the courtesie be of so high a quality and condition, that he looks not for any other satisfaction from us but thanks.

Letters of Merriment.

Letters of mirth and jesting take place but only among familiar friends; and there can be no certain Rules given concerning such Letters: for, Nature contributes most to it, which if we should go about to force or strain, we run into danger of committting some impertinency. Only we must have a care that our jests and conceits be civil, and not offensive to him to whom we write, nor any other; not doing like those undiscreet Persons, who (as the Proverb saith) had rather lose their friend than their jest. The circumstance of things we mean to make a jest of, and of the person whom we jest with, will easily teach an advised man how he ought to carry himself therin. Here we may also note, that jests are not properly the substance or particular kind of Letters: but as a kind of salt to season them withal.

Mixt Letters.

Mixt Letters, which treat of several matters, both of affairs, or of complements, are not likewise a new kind of Letters: but only joyn together some of the former. They are the commonest of all: for we seldom write any Letters upon one only subject. And Letters concerning affairs ordinarily begin or end with some complement. We need not therefore hereupon give any particular rules: for he that can Pen a plain Letter well, cannot fail in the writing of mixt ones: but the more matter he hath, the better will he perform what he goeth about.

Letters of Answer.

Finally, we must observe, that though the forementioned directions chiefly concern those Letters which are first written, without having been instigated by any former ones: Yet it is an easie matter to fit them for Letters of answer; so that we need not make a particular treaty thereof. Those Letters which we answer, prescribe the matter, and nothing is therein required but to satisfie every particular, so far as we can, or wisdom will permit us. In Letters of business, we must not leave any particular unanswered which deserves an answer; In those of complement, there is not alwayes so much exactness required. It is sufficient, if we write not any unbeseeming thing, nor violate the laws of friendship. But in all Letters, speed is very commendable; for we shew we make accompt of him we write to, when we hasten to answer his Letters; and one cannot delay the doing of it long without making a shew of contempt or lazineſs. And if the nature of the affairs concerning which we are to give an answer be such, that we cannot suddenly return one, we may do well not to hold our friend long in suspence: but send him a word or two to signifie unto him that you will not forget to satisfie his request so soon as possibly you can. And if you will answer a Letter in which is contained some thing which is offensive or distastful to you; You may do well to defer the answer a while, as well for fear of being carried away with choler; as to give your friend time to advise better, and so to avoid the breaking off of friendship by too much precipitation.

The

The Second Part

Of the form of Letters.

Form of Letters.

BY form, I mean all that is required in Letters (b
ſide the matter) to frame them well.

Parts.

Herein I place in the firſt rank the parts of Lette
which are either common or particular.

Common parts of Letters, are theſe which are
like in all Letters ; as Superſcription, and Subſcr
tion.

Superſcription.

The ſuperſcription of Letters is twofold ,
one external, the other internal. The outward
perſcription is that, which is on the outſide
Letters when they are folded up, and contain
the name and titles of him to whom we write,
his place of abode. But the chief thing we m
take care of herein, are his Titles, to give every
ſuch as befit him, or he deſires to have ; otherw
his Letters are not well accepted of, and br
diſtaſt.

We give the title of Lord to Princes, and gr
Lords and Crown-fficers, as the Lord Marſh
Chancellour, Secretaries of State, cheif Preſide
Courts of Parliament, and the like. And the Sup
ſcription muſt be in this kind,

To My Lord,
The Lord, N.
Chancellour of France, &c.
Admiral &c.
Governour of Poictou, &c.
At Paris, Lyons, &c.

And there must be as great a distance as may be between the first and second line, because the further they are distant, the greater respect they signifie.

To other persons we write, To Mr. Mr. *N.* together with their Titles, Office, or Profession. At *Paris, Roan,* &c.

And likewise we must leave a greater or lesser distance between the first two lines, according to the honour we intend to yield him.

When we write to our inferiours, and such as are of mean quality, we use abbreviates in the Superscription, in this manner,

To Master, Master *N.* Or
To Mr. Mr. *N.* Or
To Mr. *N.*

We must observe the like difference in writing to women.

For to a Princess or great Lady we shall write, To the Lady, Lady *N.* with her other Titles and Qualities, leaving also a great distance between the first and second line. Wherein we must note, that we give the Title of Lady, not only to those whose husbands are Lords, but also to others of meaner ranck and quality; To whom we write, Mistress, Mistress, *N.* or with abbreviates. Or to those who are yet of meaner ranck, to Madam, Madam *N.* Or with abbreviate, To the La. La. *N.* Or To the meanest, Dame *N.*

The inward Superscription is that which is set within

within side of Letters, using Titles of Lord or Master Lady or Mistress, at the beginning in a line apart with a great distance between that, and the second line, as Sir,

I have received your Letters, &c.

But those whom we will not shew so much respect unto, we joyn it with the body of the Letter in this maner, Sir, I have understood, *&c.*

Those who are of Kin, add, after the Tittle of Master or Mistress, their degree of Kindred; as Sir, a most loving uncle; or, Mistress, and most loving Cousin. But we must not use this in external or outward Superscriptions, for sometimes it is not fitting that those who carry the Letters should know there any alliance between the parties which write to one another. We do not set down his name whom we write to in the inward Superscription unless it be to one of mean condition, as if a man should write to some Trades-man, in this kind, Mr. *Ormon*, I would desire you, &c. or Mrs *Chopin*, as soon as you shall receive this Letter, *&c.* or Master *Peter*, or Mrs *Anne*.

In the body of the Letters we use to give great odds the Titles of Highness or Excellency according to custom, and we also reiterate the name of Lord or Master when we will shew him respect, though he be of any high condition.

Subscription.

The Subscription is placed at the lower end of the Letter, and in writing to great ones must be framed in this kind. Your most humble and most obedi-

ſervant, *N.* Or, Your moſt obedient and moſt obliged ſervant, *N.* To thoſe of leſſer degree, Your moſt humble, and moſt affectionate ſervant, Or, your humble aud affectionate ſervant. And to thoſe of yet meaner condition. Your affectionate, to do you any courteſie. If it be a woman that writes, ſhe ſhall ſay, Your ſervant, *&c.*

When we write to perſons of quality, we uſe to leave a great diſtance between the body of the Letter and the Subſcription; the body of the Letter alwaies uſing to end with my Lord, or Sir, Madam, or Miſtreſs in a line apart, diſtant a mean ſpace from that which precedes. Otherwiſe we leave not ſo much neither in one nor the other.

When thoſe who are of kin write to one another, the greater doth well to expreſs the degree of Kindred in the beginning of his Letters, but he that is of the meaner quality, muſt be content to ſpecifie it in the Subſcription.

Beſide the Subſcription, we uſe to ſet down the Date, containing the place from which you write, with the day and year wherein you write. But it is not alwayes convenient to mention the place, and then you may omit it. Some uſe to ſet down the date above their Letters before the Titles of Sir, or Madam.

The particular parts of Letters are thoſe which vary in all Letters, as the Exordium, Diſcourſe, and Concluſion.

Exordium.

An ordinary Exordium containes ſome ſmall Complement to inſinuate your ſelf into his favour to whom you write, and a ſhort propoſal of what you intend to ſay. But we do not uſe any ſuch thing but only in long Letters; which ſpeak

of

of affairs of concernment- For otherwise we presently fall upon the matter.

Conclusion.

In the Conclusion, we use to testifie our affection and set down our hearty wishes, or prayers for his prosperity, to whom we write.

Discourse.

The Discourse of Letters is various, according to the matter therein contained. We commonly observe no order therein, but speak of things as they chance to fall under our Pen, not caring much or standing upon any connexion; unless sometimes in Letters of answer we follow the order of those Letters which we write an answer to, using some small transition when we come to some matter which differs from the former. And so much concerning the parts of a Letter.

Style.

In the second place, the Style and Phrase of Letters is to be considered; it ought to savour carelessness, not much differing from our ordinary manner of speaking. Rhetorical figures, especially Exclamations, Apostrophes, Prosopopœias, and the like are many wayes fitting in them, no more than long Periods. But in Letters of Complement, we may supply the barrenness of matter by smoothness of words. And in all Letters there must be some Elegance and grace which may invite him to read them with some consideration, flying affectation only so far as you may avoid rusticity, or Barbarous and improper words or Phrases.

Seem

Seemlineſs.

Thirdly, we muſt obſerve a ſeemlineſs in Letters. Wherefore we muſt ſeriouſly conſider what befits the things we ſpeak of, and the time, and place wherein we live. Alſo the perſons of thoſe as write, as well as of thoſe to whom we write. For it would not be ſeemly to write to a great perſon in the ſame manner as you would write to your equal, for it might both be unſeemly and offenſive. And that which beſeemeth an ancient man or a Perſon of Authority would not befit a young man, or one of a mean rank and condition. And we muſt ſpeak otherwiſe to a Souldier, than we would do to a Scholar, or a Lady. Wiſdom ſhould therefore guide us in our writing, without which we ſhall make our ſelves ridiculous.

Brevity.

In the fourth place brevity is very commendable in Letters, which requires to have them neither too ſhort nor too long, but to uſe a mean: We hold it a mean, when it is proportionable to the matter, which ſomtimes ought to be enlarged, and ſometimes reſtrained: wherefore as there ought to be nor ſuperfluity, nor tautologies, ſo there muſt be nothing omitted which may conduce to the explaining of the buſineſs in hand. As for long Letters conſiſting of diverſe ſheets of Paper, wherein is treating of ſome point of doctrine, they may better be termed Books than Letters.

Plainneſs.

In the fifth place they muſt be written in a plain Language, eaſie to be underſtood: For ſometimes

they may contain businesses, which are not to be communicated to a third man, by calling him to the exposition of them. And this perspicuity is to be measured according to their capacity to whom the Letters are directed, who sometimes will easily conceive what others can hardly comprehend.

Fairness.

Sixtly, your Letters must be written fair without any blots, upon fine perfumed and guilded Paper (if you please) and with large Margins. For, what Action is in a Speech, the same is Writing in a Letter. It should not tire the Readers eyes, but be written so fair that it may delight the sight with looking upon it, fearing lest if it should be bad written, in blotted Characters, he may overslip some business of concernment.

Sealing.

In the seventh and last place they must be neatly sealed, with silk, and *Spanish* wax, or otherwise. But if you use silk it ought to be of colour befitting the Writer, black if he mourn, both the wax and it. And if you make up a packet of several Letters, you must press them down in such sort, that they may take up but little room.

THE

THE FIRST LETTERS OF COMPLEMENT.

SIR, 1

I Take such delight in rendring you my service, that I remain alwayes the least satisfied though I acquit my self. And that which makes me so careful in seeking Occasions, is, that you should not reproach me to have omitted any. Yet in this, Sir, I do not implore your belief, desiring so to let you see by Effects, rather than Words, that I am without Complement,

SIR,

Your most humble servant.

2. *Another upon the same Subject.*

SIR,

I Desire you to accuse me of neglect in the performance of my duty; the passion which I have to your Service being so violent, that it nourisheth in me a continual Care of seeking Opportunities

to make it known To the futherance of which this Letter offered it self most happily, having charge to assure you from my part, that of all the servants your Merits have acquired you, I am

SIR,

The most humble and most faithful

SIR, 3.

I Am by so many obligations Yours, that the only want of Occasions to give Testimony of it, breeds all my Discontents. Esteeming my self unfortunate in nothing so much, as that the Passion which carries me to your Service, proves as unprofitable as extream. Which forceth me to have recourse to Intreaties, beseeching you to honour me with your Commands, that (other means failing) my obedience may oblige you to believe that I am

SIR,

Your most humble servant.

Another upon the same.

SIR, 4

I Must discharge my heart in telling you that I honour you more than all the rest of the world. 'Tis true, your desert imposed the necessity upon me, but it did not give me the inclination, though I beseech you to believe that I was very willing in the constraint, having suffer'd no other violence, than what my Reason and Judgment offer'd me. You shall have dayly new proofs by the Continuation of my Duty, and by the quality which I bear,

SIR,

Of your most humble servant.

5. *Another upon the same subject.*

SIR,

IF you expect nothing but Complements from me; you shall never receive any; I am a Sworn enemy of Courtship and Civility, towards persons whom I honour extreamly, as I do you; it sufficing me, that I perform my duty in their behalf, and that I take care to do it with a good Grace. This is the Study in which I practise my self, and I beseech you think that I will not loſe the least occasion to witness it to you, because I find my self interessed in the Resolution which I have taken to be all my life,

SIR,

Your most humble servant.

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6. *Another upon the same.*

SIR,

THough I have told you a thousand times by word of Mouth that I am your Servant, yet my Pen shall once again assure you of the same, expecting till you oblige me, to more Eminent proofs; which I conjure you to do, and (if you be pleased) to prevent the occasion by some Command, that may satisfie my Impatience, to make you know and confess at the same time, that you may have more powerful, and more considerable Servants, but never, *SIR,*

A more humble, or more faithful.

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7. *Answers to the Letters of Complement.*

SIR,

I Never made doubt of your Civility and Courtesie, but of my own good fortune, in meeting with the means to requite them. Yet I intreat

you to believe, that hereafter I will imploy all my cares to witneſs unto you my good affection, and if ill means render them unprofitable, I will die for my own ſatisfaction.

SIR,

Your very humble ſervant.

---

8. *Another Anſwer.*

SIR,

I Eſteem too much the Honour of your Remembrance, not to deſire the continuation, and withall to beſeech you for ſome Employment, wherein I may witneſs the paſſion which I have to your ſervice. For which I will importune you hereafter, deſiring by deeds rather than words to let you ſee, that I am extreamly,

SIR,

Your moſt affectionate ſervant.

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9 *Another Anſwer.*

SIR,

THough this in ſome ſort requite the favour of your remembrance, yet I cannot ceaſe to be indebted to you, when I conſider, that your courteſie prevented my reſpects; but I beſeech you Imagine that for the time to come, I will be ſo careful to diſingage my ſelf, that you ſhall have greater cauſe to complain of my importunity, than my ſilence, which I have reſolved never to keep, when your intereſts oblige me to the contrary, as making publick profeſſion to appear in all places,

SIR,

Your moſt humble ſervant,

10. *Another Answer.*

SIR,

I Will be so presumptuous (since you desire it) as to believe you love me; but upon condition, that you will likewise acknowledge the Passion, which I have to serve you. For as it only makes me merit the honour of your Friendship, so I shall be very glad, that you would everlastingly conserve the remembrance of it. Continue then in loving me as much as you please, and likewise esteem infallibly that I am, more than all the world besides,

SIR,

Your most humble servant.

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11. *Another Answer.*

SIR,

THough I give you very humble thanks for the Honour of your remembrance, yet I shall always remain indebted to you, as making more account of the least of your favours, than all the respects I am able to render you. Continue only in obliging me of that fashion (though I be intirely yours already) and believe (if you please) that I shall never be capable of other resentment, than which shall witness the quality that I bear,

SIR,

of your most humble servant.

---

12. *Another Answer.*

SIR,

I Am not so unfortunate as I thought I was, since I hold some place still in your memory.

Yet the grief which I have, not to deſerve this Honour, has reduced my thoughts, to ſuch a moderation, that I am in doubt whether I ſhould complain or rejoyce. It remains in you only to allay the diſcontent of my mind, by giving me ſome Employment in your ſervice, Which may witneſs the paſſion I have to maintain the Quality,

SIR,

Of your moſt humble ſervant.

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13. *Letters to complain of a long ſilence.*

SIR,

THE friendſhip and ſervice which heretofore I vowed you. force me at this preſent, to demand the reaſon of your ſilence. I do not doubt but you alledge a ſufficient excuſe to authorize it; yet I beſeech you think, that how lawful ſoever it be, I ſhall never leave off Complaining: you may pretend the want of Occaſions, or the ſudden accident of ſome Sickneſs (which never moleſted you except in thought) whereby to juſtifie your ſelf againſt my Reproaches. But all this is not able to ſatisfie me; confeſs your fault, ask forgiveneſs, and you go a neerer way to work; that's the only way to conſerve eternally,

SIR,

Your very humble ſervant.

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14. *Another upon the ſame*

SIR,

I Shall break with you at laſt, if you break not ſilence, imagining that you love me but a little ſince you have forgot me altogether. I beſeech

yo

you deal more familiarly with me, if my friendship be any way considerable, or you esteem me worthy of yours. In the humor I am now I think you can no sooner blot me out of your Memory, than I can raze you out of my heart, without retaining any thing (by my good will) but the Quality only,

SIR,

Of your most humble servant.

---

15. *Another Answer.*

SIR,

IF you have taken an oath to write no more to me, at least send me the Letters back again, which I address to you, that I may still have the honour to receive somthing from your part. Silence is a sworn enemy of Friendship, which is the reason, that mine reproaches you at this present, being not able to endure, that after so many protestations never to forget me, you shall lose even the memory of having made them. You may change your humor when you please, if you desire to renew the obligations,

SIR,

Of your most humble servant.

---

18. *Another.*

SIR,

IF I did not honour you extreamly, I could easily revenge my self of your forgetfulness, by my silence; but the esteem which I make of your deserts, together with an inclination which carries me to your service, oblige me to assure you still, that though you should forget me, even to my name,

name, I would never change the Reſolution which I have taken, to be all my life,

SIR,

Your moſt humble ſervant.

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17. *Another.*

SIR,

I Can endure no longer that you ſhould forget a Perſon who honours you ſo extreamly as I do. Theſe three Months of your ſilence I have kept my mind in the continual fetters of grief, that I ſhould loſe the honour of your Remembrance; I beſeech you do me Juſtice, and let not all the World complain with me, of the little eſteem you make of,

SIR,

Your moſt humble ſervant.

---

18. *Another.*

SIR,

DO if you pleaſe, write no more to me, your merit conſtrains me to uſe you in another faſhion. I can never weary my ſelf, in executing your commands; and leſs in acquitting my ſelf when Occaſions are offer'd: yet I do not deſire that you ſhould eſteem your ſelf obliged to me, for I ſatisfie my ſelf alwayes the firſt, following my inclination after I have honoured your vertue, becauſe equally both the one and the other force me to carry to my grave the Quality,

SIR,

Of your moſt humble ſervant.

19. *Anſ-*

19. *Answers to the Letters Complaining of Silence.*

SIR,

YOU oblige me with such a good Grace, in Complaining of me, that I am constrained to give you thanks instead of reproaches. 'Tis not because I want lawful excuses to authorize my Silence: But the Interest which you take in it, makes me to condemn it, assuring you, that hereafter you shall accuse me of Importunity rather than neglect. 'Tis the Protestation,

SIR,

Of your most humble servant.

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20. *Another Answer.*

SIR,

IT is not needful to excuse my silence, since I still indure the pain of it, by reason of a sickness, which molests me continually. But though your Reproaches proceed from your Affection, yet I assure you they Interess mine extreamly, being you doubt of the continuance of it. I beseech you think, that I am not of an humor to forget those whom I honour as I do you, and that except I be again reduced to the extremity I was in before, I shall alwayes acquit my self of that which I owe you, in Quality,

SIR,

Of your most humble Servant.

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21. *Another Answer.*

SIR,

IF our reciprocal friendship could not be conserved but by Letters, my hand should be alwayes upon the Paper, to give you continually some new assurance or other; But knowing that she subsists

of

of her self, through her own solidity, I contemn all the Paintings of Civility and Complement. How little knowledge soever you have of your own Desert, you may easily know without being a Prophet the dear esteem I make of you, and being knowledg has truth for her object, you are forced to believe that I am really,

SIR,

Your most humble servant.

---

22. *Another Answer.*

SIR,

YOur Complaints and Reproaches, are too agreeable to me, that I am forced to give you thanks, knowing they proceed from an acces of affection, and zeal. 'Tis true, I have been silent too long, but I pray you believe, that the Misfortune which imposed it upon me, hath given me such a Penance, that I deserve Pardon, though it were the most enormous crime of the World. I will not now make a particular recital of all the Accidents which have befallen me, for fear you should Judge me as Importune in that, as in the other you esteem'd me negligent: It sufficeth me to put you in mind; that I am alwayes, what I alwayes was,

SIR,

Your most humble servant.

---

23. *Another Answer.*

SIR,

YOU are too Just to Condemn me without hearing me speak. 'Tis true, I have been somewhat too long in acquitting, by the ordinary Commerce of Letters, the debt which I owe you, but the mischance of the Prison where I am still, can tell

tell you, that though my hands be free, yet their liberty is altogether unprofitable to serve them in that which you desire. Content your self, then (if you please) with the services I am able to render you, that is, in good will and thought: without accounting this for one, since 'tis both by hazard and an excess of good Fortune, that I acquit my self of it. And believe assuredly, that into what extremity of adverse fortune soever I am reduced, I will alwayes conserve the passion I have to your Service, as being without Fiction,

SIR,

Your most humble servant.

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24. *Another Answer.*

SIR,

I Would I were left-handed, that I might acquit my self of the Service I owe you, being unfortunately lame of the right hand: which has obliged me to make use of a strange Pen, to excuse my silence, and to assure you, that though I serve my self of another mans endeavour in writing this Letter, yet 'tis my soul that conceived it, and my heart that gave the Dictamen, being very glad to witness unto you the Truth of my thoughts, touching the Resolution which I have taken to make my self remarqued in all places,

SIR,

Your most humble servant.

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25. *Letters of Thanksgiving.*

SIR,

SInce it is your pleasure to add daily to the obligations of those who are most intirely yours, I am resolved to let you take your course, and busie my

my thoughts only in seeking occasions to revenge my self. And if my misfortune in this Pursuit continually render my cares unprofitable, yet for your satisfaction I shall alwayes have a good Will, and Passion to do you Service, which I shall heartily offer you up, being

SIR,

Your most humble servant

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26. *Another upon the same.*

SIR,

I Do not intend that these thanks which I give you for the favour wherewith you were pleased to honour me, should pass in your opinion for an acknowledgment: I revenge my self only of your Civility, expecting to meet with an occasion, wherein I may witness with Services rather than Words, that I am unfainedly in heart, and soul,

SIR,

Your most humble servant

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27. *Another upon the same.*

SIR,

I Confess you have obliged me with a very good Grace, and so perfectly, that I shall remain indebted to you all my life. I would to God some Occasion would offer it self, which I might imploy in your service, thereby to witness, that as your favours have been extream, I will attempt all extremities to revenge my self. These are no discourses of Complement, my heart dictates to my Pen, all that my Pen writes to you, with assurance that I will not long unprofitably bear the Quality,

SIR,

Of your most humble servant.

28. *Another.*

28. *Another.*

SIR,

I Know not in what Tearms, to give you Thanks for the favours which your Generous disposition has been pleased to bestow upon me. I am so unfortunate an Orator, that I am out of all hope to acquit my self, that way. It sufficeth me, to put you in mind of the Passion which I have to your Service; perswading my self, that the remembrance it will excitate in you shall supplicate for the default of my Capacity, and that, considering the Ardour of my Zeal, rather than the beauty of my Discourse, you will content your self with my Disability, and that I assure you once again, how perfectly I am,

SIR,

Your very humble servant.

29. *Another upon the same.*

SIR,

IF I had been more happy or more powerful, I had already requited your favours instead of giving you thanks; but being unfortunate as I am, and in such a degree of Impotency, I have nothing left but words to send you, as an acknowledgment of your Deeds. 'Tis true, they are words most infallibly true, assuring you from my heart rather than my mouth, that I will carry to my Grave, the Quality,

SIR,

Of your most humble servant.

30. *Another.*

30. *Another.*

SIR,

IF you expect thanks worthy your favours, you shall never receive any of me. I am far more fit to publish them, than requite them in the least respect; if the good desire I have to disingage my self do not pass for satisfaction which is all that I can offer you in the state I find my self at this present, beseeching you to believe that if I were not oppressed with an extream Misfortune, my care and Pains should soon witness the Occasion which is offered me, to give Testimony how much I am,

SIR,

Your most humble servant, M.

31. *Answers to the Letters of Thanksgiving.*

SIR.

YOur thanks have bought my service at so dear a rate, that the satisfaction which before I received is utterly now taken from me. Keep your Complements then for some other, and remember to use more familiarly,

SIR,

The most humble of all your servants.

32. *Another Answer.*

SIR,

THere is far more Honour, than Content in serving you, since by such ready acknowledgments, you hasten the satisfaction. The excess of your Nobleness undoes me, not being able to endure thanks for the performance of my duty, and therefore, since my endeavours in your behalf can be styled no other, I beseech you to vary your

Tearms

Tearms, and to consider me alwayes in the Quality I am,

SIR,

Of your most humble servant.

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33. *Another Answer.*

SIR,

I Complain much of the excess of your Civility and Courtship, since our Reciprocal friendship is therein greatly interessed. You give me Thanks for the service which you desired of me, as though I were not obliged to it of necessity. Leave off that ill Custom if you Please, and know that the Language of Complement is unknown to true friends, whereof I am one, and which is more,

SIR,

Your most humble servant.

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34. *Another Answer.*

SIR,

YOur Complements have put me into a very ill humour; I cannot write to you, but in Choler, since you use me as a stranger. like as appears by the superfluity of your Ceremonies and unprofitable Thanks. It seems you have wholly forgot the absolute power that your Merit has obtain'd over me, which causes me once again to put you in mind, that you will be sooner weary in Commanding, than I in executing; as being unreservedly,

SIR,

Your most humble servant.

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35. *Another Answer.*

SIR,

I Send you back your Thanks, to the End that you may make use of them, when you entertain some

perſon leſs endeared to your ſervice than I am. One would think by reading your Complements that you Cog with me to gain my friendſhip. I pray remember Sir, that I have wholly dedicated it to your deſert, and therefore, you are obliged hereafter to treat me with leſs Civility, and more freedom, if you account me into the number of your Servants, I being,

SIR,

One of your moſt humble, and moſt faithful.

36. *Another Anſwer.*

SIR,

YOur thanks have made me reſolve to do that piece of ſervice over again, Imagining that ſomething was omitted, ſince you go about to put me in mind of it, by your unneceſſary Acknowledgment. Sir, you know that kind of affectation is alwayes ill received in the familiar Commerce of true friendſhip, which I alwaies profeſs in your behalf, and likewiſe that I am,

SIR,

Your moſt humble ſervant.

SIR, 37. *Letters of Intreaty.*

THe Report of your generous Diſpoſition gives me the boldneſs, to implore your favour in the diſpatch of a buſineſs, whoſe ſucceſs depends abſolutely on your Authority. 'Tis true I have not the honour to be known by you, but that being a particular Misfortune of mine, I deſire it may not ſerve as a pretence to the Refuſal of my demand: Aſſuring you, that I ſhall endeavour to make known by real ſervice, rather then name,

SIR,

Your moſt humble ſervant. 38. *An-*

38. *Another upon the same.*

SIR,

I Could wish your command had prevented my Intreaties, that my observance might have merited of you the dispatch of a business which presents it self, but being the occasion to Importune you was offer'd, when I sought one to do you service, I will force my self to believe that my good will may oblige you not to refuse this courtesie.

SIR,

Your most humble servant.

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39. *Another upon the same.*

SIR,

MY vowed service and friendship, give me the freedom to implore your favour, in behalf of the bearer of these presents. I serve my self very boldly of the power you have given me to imploy your indeavors in all sorts of encounters, but upon condition that you will do the same upon occasions that may offer themselves, wherein I may witness, how much I am,

SIR,

Your most humble servant M.

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40. *Another.*

SIR,

IF you make as great account of my intreaty, as I doe of your commands, you will easily accord unto me this, which is, to sustain with your Authority, a businesse of mine now in agitation, that it may be determined to my advantage. I doe not doubt of your power, and less of your Noblenes, which forces me to believe that you will

comply with this Occaſion offer'd you, to oblige extreamly,

SIR,

Your moſt humble ſervant.

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41. *Another.*

SIR,

IF you complain of my Importunity, accuſe your own freeneſs; for if you had been leſs Generous, I had been leſs bold. But being I know by experience in what a high degree civility and courteſie predominate in you, I am conſtrain'd to think, that my intreaty will not be inacceptable, which is, that you would be pleaſed to mollifie with your Eloquence, that harſh conceipt that Maſter *N.* has of me. In this encounter you will oblige us both together, ſince giving him to underſtand my Innocence, he will eaſily give place to reaſon. This favour in particular I hope from your Goodneſs, as you on the contrary may expect all ſorts of Service from my duty: In quality,

SIR,

of your moſt humble ſervant, M.

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42. *Another Anſwer.*

SIR,

THough I be the moſt unprofitable of all your friends, yet I ſhall never fail to prove myſelf one of the moſt paſſionate to your Service. The violence wherof cauſes me at this preſent to intreat you to oblige me in ſuch, or ſuch an Encounter. All that I can ſay to you for the firſt acknowledgment is, that I ſhall conſerve Eternally the memory of this favour, and if I be not able to meet with an Occaſion to revenge my ſelf, that

that I shall carry the sorrow of it into my Grave, together with the quality of,

SIR,

Your most humble servant, M.

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43. *Answers to the Letters of Intreaty.*

SIR,

I Have don all that you desired of me; but with so much Satisfaction, and so little Pains. that I beseech you prepare some new Commands, whereby the passion I have to serve you, may not be left unprofitable, and you shall see by my observance, that I have no greater pleasure in the World, than to make my self remarqued in all places,

SIR,

Your most humble servant.

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44. *Another Answer.*

SIR,

I Have many thanks to return you for the happy imployment you gave me in your service. I think all things fell out according to your desire, which gave me ample occasion to rejoyce, as participating in all things that concern your particular. I beseech you do me the favour, that I may never have occasion to doubt it, since I profess my self as much as any man in the world,

SIR,

Your most humble servant, M.

SIR, 45. *Another Answer.*

I Could wish you had every day occasion to command my service, that I might continually have the good fortune to produce new

proofs of my obedience. I performed happily the laſt Commands wherewith you were pleaſed to honour me, which gives me cauſe to believe that you will not long let me reſt unprofitable, without giving me ſome other ſort of imployment, wherein I may find more ſatisfaction as proving it more painful. This I beſeech you to do, in quality of,

SIR,

Your moſt humble ſervant, M.

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46. *Another Anſwer.*

SIR,

I Find ſo much facility in the execution of the Command, which you impoſed upon me, that I am aſhamed to reckon it in the number of ſervices which I deſire to render you: It being an Encounter of ſo little Importance, for my ſatisfaction and your Intereſt, that I beſeech you give me ſome other Imployment, wherein I may witneſs according to your Merit and my Affection, how unfeignedly I am,

SIR,

Your moſt humble ſervant, M.

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47 *Another Anſwer.*

SIR,

I Ask you pardon for the long time that I have ſpent in the executing your Commands, not that I have been negligent in employing my Cares and Diligence, but becauſe, the ſucceſs conſiſting in a Stranger's power, I could no ſooner give you the effects: Yet let not the miſhap of this delay hinder

hinder you hereafter in using my indeavours, since I am, without reserve,

SIR,

Your most humble servant.

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48. *Another Answer.*

SIR,

WHen you desire any service of me, I beseech you consider whether it be in my power or no, to the end that being unable to execute your Commands (as I am at this present) I incur not the hazard of your reproach. You may expect new proof (when you please) of the Passion which I have to serve you, since I no way desire to bear in vain the quality of,

SIR,

Your most humble servant, M.

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49. *Other Answers of Excuse to the Letters of Intreaty.*

SIR,

I Am more sorry than your self, that I am not able to effect your Commands: The duty which you expect, does not not absolutely depend of me, so that to render it worthily, I am to implore the favour of another man, who professeth to incline totally to the adverse party. Do not think that I make these excuses to avoid the occasion, which presented it self for your service; but believe, I beseech you, that in all other Encounters, I will Comport my self with so much passion, that you shall be forced to confess I am unfeignedly,

SIR,

Your most humble servant, M.

50. *Another Answer.*

SIR,

IF you knew in what disorder my Misfortune causes me to write, (since I am not able to satisfie your desire) you would have pity on my affliction, being it wholly proceeds from my grief, that the power to doe you service is taken from me. I speak this from my heart and soul; and, being the friendship I promised you, taught me the language, I will constrain my self to believe, that it is Eloquent enough to perswade you, that the only want of ability, deprives me at this present, of the Honour and contentment, to witness unto you how much I am,

SIR,

Your most humble servant, M.

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51. *Congratulatory Letters to a Friend, of some Good fortune happened to him.*

SIR,

IF you knew how excessively joyful I was at the News of your good fortune, you would make a doubt whether your own resentment might be equalled to mine or no: truly Sir, there could nothing be added to it, and besides it proceeds wholly from the friendship that long ago I vowed to your good nature, which is not vulgar, since it has your desert for the Object. I could say more if the excess of my gladness would give me the freedom, wherefore for the present I must suffice my self, that you remain assured, how the Contentment which I take can be equalled by nothing but the passion which I have to your service, as being,

SIR,

Your very humble servant.

52. *Ano-*

52. *Another.*

SIR,

THe news of your Promotion into that Charge, which you wiſh'd for ſo long, hath added ſuch Contentment and Satisfaction to my thoughts, that I am able to expreſs but one part of the joy which raigns in me. I trouble not my ſelf, to perſwade you to it, by a long diſcourſe; your own merit and our reciprocal friendſhip (ſupplying the defect of my Eloquence) will give a far better Teſtimony than my Pen is able, which has in charge at this preſent only to put you in mind, that I am alwayes according to my wont,

SIR,

Your very humble ſervant.

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53. *Another upon the ſame*

SIR,

THe part which I always took in your Intereſts, ſhall witneſs unto you at this preſent, the exceſs of my joy which I conceived at the news of your Good Fortune; and though I be not one of the firſt to congratulate it with you, yet I am one of the moſt ſenſible, in the common Contentment which poſſeſſeth the World. The diligence, or delay of a Poſt can advance, or diminiſh no mans duty in this kind of encounter, ſince nothing but Zeal, and Affection are conſiderable, which gives me great confidence at this preſent, as being more than any man in the world,

SIR,

Your moſt humble ſervant.

SIR,

54. *Another.*

DO not admire that I am one of the laſt, who congratulate with you, your good fortune: the joy which I conceived was ſo extream, that it could afford me no ſooner the Liberty to acquit my ſelf. I know, the moſt of your friends have prevented me, but being their ſatisfaction is ſmall, I doe not wonder if their diligence be the greater. As for my part, my idleneſs increaſeth my Merit, ſince the ſtay and protraction proceedeth only from the exceſs of the Gladneſs, of

SIR,

Your moſt humble ſervant.

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55. *Another.*

SIR,

SInce you doubt not the friendſhip which I have promiſed you, you will eaſily believe that I was extream ſenſible of the Good fortune which happen'd you of late: but I muſt tell you, that as your merit made me foreſee it in you long before it came, ſo I was not much aſtoniſhed at the firſt recital, I wiſh you daily the like; or greater advancements, being unable to acquit my ſelf, otherwiſe than by prayers, of the great debt I owe you. Yet how unfortunate or unprofitable ſoever I be, do not ceaſe to continue me in the number of,

SIR,

Your moſt obedient and faithful ſervant.

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56. *Another.*

SIR,

YOU may imagine, if you pleaſe, the reſentment which the News of your Good fortune im-

printed

printed in me, since I am not able to express it as it is in it self: But if in this you have need of any succour, your Memory may assist you by putting you in mind, of the Passion which I have for your Service; 'tis that only which caused the excess of my joy, and to which you can add nothing, but by honouring me with your commands, since by that means my Obedience may give me the perfect Contentment of being able to testifie unto you how much I am,

SIR.

Your most humble servant, and most faithful.

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57. *Answers to the Letters of Congratulation.*

SIR,

I Alwayes believed you were so Generous, as to take part in whatsoever should concern me, having begun so strict a Commerce of Reciprocal Friendship. And I perswade my self likewise, that you make no doubt of the Passion which I have to do you service (by which Means only I am able to Merit the Effects of your Nobleness:) Whereof you may be as Confident, as of the most assured thing in the World, since I am in heart, and Soul,

SIR,

Your most humble servant M.

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58. *Another Answer.*

SIR,

SInce you take part in the good fortune which has befaln me, you must also participate in the advantage of the new Credit which it has brought me into. This I advertise you of, to the end that you let not any occasion slip, wherein you may procure new proofs of my Passion, nor forget this

advice

advice which I give you; since I shall die of impatience, if I expect long, the opportunity to witness unto you, how deeply I am,

SIR,

Your Servant and Friend M.

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59. *Another Answer.*

SIR,

I Am not to thank you for these new proofs of your nobleness which you have shown in my behalf, because they are actions so proper to your Nature, that without them you could not possibly live. I must give you praises then, instead of thanks, and account my self happy that I serve as an object to your vertuous inclinations, whereof I should become Envious, but that they do not admit any hopes of imitation: and therefore I reserve Admiration only to contemplate them, in quality of,

SIR,

Your most humble servant M.

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60. *Another.*

SIR,

THe new assurances which you have given me of your friendship in bearing part of my good fortune, have yielded me much more satisfaction then my advancement it self, as preferring the happiness of your Affection before my own particular; you have touched me so sensibly, in mingling my interests with your own, that I shall never lose the Remembrance of so great a favour, wishing that some occasion would offer it self whereby I might in some part Merit it by the reality of my Service, since I am, and will be, all my life,

SIR,

Your most humble servant.

61, *Another*

61. *Another Answer.*

SIR,

YOU seem to take pleasure in nothing else, but in giving me daily new proofs of your friendship as if I were able to conceive any doubt of it at all. I know that you could not be so noble as you are, except you took part in the Content which I receive, for the happy success of my affairs. And besides making profession to love me, in that height as I honour you, I know there was necessity for your satisfaction, and that you should be extreamly sensible of the good fortune, of,

SIR,

Your most humble servant, M.

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62. *Another Answer.*

SIR,

I Began not to day to be indebted to you for the free testimonies of your friendship, having given me so many proofs, that the disability to revenge my self, has made me ashamed of the Remembrance. But since you partake of the joy which I receive for the gaining of my suit, I conjure you to serve your self without exception, of all the Advantages which I have got, if you would really have me believe, that you account me of the number of your best friends as well, as of,

SIR,

Your most humble and most faithful servant.

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63. *Congratulatory Letters to a Person of Eminent Quality.*

MY LORD,

THough I be one of the last in Congratulating with your Lordship the New Government

ment which the King has beſtowed upon you; yet I can aſſure your Lordſhip, that no man forewent me in witneſſing the Reſentment of ſo publick a Joy. And as this duty which I render you is valuable according to the greatneſs of my Zeal, and not of my Diligence, ſo I thought that though it came ſomething late, it would not be leſs conſiderable. If I had no other object but your Lordſhips good fortune, I had prevented, in this action, all that have now got the ſtart of me; but taking nothing into my Conſideration, except your deſert, and my inclination to your ſervice, I gave way to my own deſires rather than cuſtom, which is to make my ſelf remarked every where in effect, rather than appearance,

My Lord,

Your moſt humble ſervant, M.

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64. *Another.*

My Lord,

I Could not be ſilent in the Acclamations of ſuch an univerſal gladneſs, being forced to joyn voyce to other Mens, in Publiſhing our Commune contentment touching the *Marſhalſhip* of *France*, wherewith the King has been graciouſly pleaſed to honour you: This action of Juſtice is ſo highly approved by every Perſon, that your Enemies are conſtrained to condemn themſelves to an everlaſting ſilence, being not able to open their mouths but to their own confuſion, Live then happily with this part of good fortune which your merit firſt made you aſpire to, and believe aſſuredly that in the whole train of your Excellencies ſervants, there ſhall be very few able to intimate me,

in

in the resolution which I have taken, to carry to my grave, the quality of,

My Lord,

Your most humble and obedient servant.

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65. *Letters to a Person of Note, acknowledging some notable favour received.*

My Lord,

I Do not render you this duty, as thanks for the favours, which your goodness has been pleased to heap upon me, since their excess force me to a silence, as taking from me all means to revenge my self: It sufficeth me you believe, that I will sooner loose my self, than the remembrance of your bounty. I know your Lordship satisfied your self first, every time you obliged me; but being I cannot do so, what advantage soever I take, without rendring you some service of consideration, I humbly beseech your Lordship to grant me the liberty to importune you at all times to honour me with your Commands, to the end that by the innocency of my observance, you may be constrained to know, that if you be extreamly generous, I am no less sensible, nor no less,

My Lord,

Your most humble, and most faithful servant.

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66. *Another.*

My Lord,

IF you expect thanks worthy of the favours wherewith you have been pleased to honour me I humbly beseech your Lordship to afford me the tearms that I may repeat them after you for your satisfaction. I confess boldly my incapacity to express unto your Lordship the resentment which your

your obligations cauſe in me, as well as my diſabi-
lity in meeting with occaſions to acquit my ſelf. Bu
being generous actions carry their own recompenc
along with them, all that I can do, is to put you
Lordſhip continually in mind of your nobleneſs, an
to publiſh it in all Corners of the World, togethe
with the quality of,

My Lord,

your moſt humble and moſt obedient ſervan

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67. Letters to ask a Pardon for a Fault Committed.

SIR,

IF the confeſſion of my fault, can merit any grac
I will expect it from your bounty, not my inte
tion, becauſe it is innocent. 'Tis true, I have lo
your good Affection by reaſon of the paſſage la
night, but ſince I was ſurprized by an extremity o
Anger, (which would not ſuffer me to conſid
where I was) I leave the Judgment of my weak
neſs to you, having wholly condemned it my ſel
You know that our firſt motions are ſo ſoveraig
in their violence, that in contempt of reaſon the
will undergo no laws but their own; who ſhoul
obtain of you to conſider, that in the fault which
have committed, there was more contributed b
nature, than my own free will; ſo that I knew no
how to avoid it. I know at leaſt how to repent m
ſelf, of which I aſſure you moſt faithfully, to th
end that my moſt humble intreaties for your pardo
and favour, may be made more acceptable, and th
rather becauſe they proceed, from,

SIR,

Your moſt humble ſervant, M.

68. *An*

68. *Another.*

I Have too great an opinion of your Piety to make doubt of the Pardon which I crave for my fault committed last night: 'tis not that I fear the innocence of my intention is not able to justifie me, but because I would set my mind in quiet, as I have already my conscience. This act of acknowledgment should serve you for a satisfaction as it does me for a pennance: putting you in mind of the Passion which alwayes heretofore I have had to do you service, and of the profession which I have made, to bear in all places, the quality of,

SIR,

Your most humble, and most obedient servant.

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69. *Letters reproaching a Friend for the Coldness of his affection.*

SIR,

IF I made not an extream account of your friendship, I would not have complain'd of your silence, nor that Coldness which you shewed at our last meeting. I speak not this, because I would force your love: But I should be very glad you would acknowledge the Affection which I have vowed you, whereby you might be obliged to do me Justice in honouring me with the like: yet I leave you the liberty to do as you please, against my will, I say against my will, because I have taken Oath, to live and die, *SIR,*

Your most humble servant M.

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70. *Another.*

SIR,

I Am constrained to put you in mind of those protestations of friendship which once you made

me, being I perceive that yours grows already weary of her wonted Constancy. You seem to have forgot at the same time, both the esteem which I make of your Desert, and the Passion which I have to your service. Sir, you may change your humour when you please, if you would have me believe you are not fickle in your promises, and that you know the Art to Conserve eternally those that indear themselves the most to you, as *I* do in Quality of,

SIR,

Your most humble servant, M.

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71. *Letters to complain of back-biting Speeches.*

SIR,

'Tis told me that you maintained a Certain discourse to my disadvantage; I beseech you out of Charity repent your self in time, if you would not have me constrain you to a more rigorous Penance. I understand not jesting, if I begin it not myself; wherefore correct your pleadings, or I will cause you to lose both your Suit and Charges. I give you this fair warning, that you may have less cause to complain hereafter, and when I shall perceive you in as humble a submission as I expect, I'le then take it into my consideration whether I ought to be for the time to come, as hitherto I have been,

SIR,

Your most humble servant, M.

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72. *Another upon the same.*

SIR,

I Understand that when you have nothing else to do, you take upon you to back-bite a Person very neer allied unto me. 'Tis the worst Trade and most dangerous that you can imploy your self

self in: but if your Wine be the cause of these extravagancies, I advise you to mingle it with water as soon as you can, otherwise I shall be constrained to force you, to such a long silence, that no man shall ever hear you speak hereafter. 'Tis the Charitable advice, if you follow it, of,

SIR,

Your servant, M.

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73. *Answers to the Letters of Complaint.*

SIR,

I Do not write this Letter to give you satisfaction, but to comply with my own Humour, in the innocence I have alwayes lived; you are to blame to make those false reporters my Judges, from whose sentence I appeal as from an abuse: yet you may believe what you please, being you are unwilling to explicate your self any further. And if you be not satisfied with the Assurance I give, that I never dream'd of offending you, I leave you to fair Paper and Ink, whereby you may signifie unto me your mind, and intention; whether good or bad I care not. It sufficeth me that you call to remembrance the Name and Quality which I once bore,

SIR,

Of your most humble servant, M.

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74. *Another Answer.*

SIR,

THose that told you I abused your kinswoman, abuse me. I know (without any Mans intimation) the respect I owe to that sex: and what subject soever she had given me, my reason should alwaies have forced me to hold my peace. As for the

reſt, know that Wine never made me ſpeak, and if you be ſo fooliſh as to believe it, I know a way to puniſh your folly. I tell you what I mean to do, that you may have no pretence to ſay I ſurprize you unawares, at our next meeting, where I have good hope to make you feel how worthily I can chaſtiſe thoſe, that will not be contented with reaſon, 'Tis the reſolution of,

SIR,

Your ſervant as much as you pleaſe, M.

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75. *Letter to Juſtifie one ſelf of a Reproach.*

SIR,

I Wonder greatly at the injuſtice you have done me, being otherwiſe ſo reaſonable as you are, you have condemned me upon the firſt report of my Enemies, without obſerving any other Formality than what your paſſion ſuggeſted. I muſt tell you you appear ſomething too violent in this Encounter, and the more becauſe you never ſeem'd to make doubt of the paſſion I had to ſerve you; I complain then with reaſon, becauſe your Reproaches are without reaſon, and I beſeech you take the pains hereafter to ponder the information, which ſhall be made you of a buſineſs ſo important as this, and particularly when it touches the intereſt of,

SIR,

Your moſt humble ſervant M.

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76. *Another*

SIR,

I Do ſo highly approve of your Judgment, that I begin to queſtion my Innocence, ſince it hath declared her culpable: yet I muſt aſſure you, with

you

your Permission, that my thoughts did never contribute any thing to the fault whereof you accuse me, and likewise condemn me, without hearing me speak. But though misfortune were alwayes such that you should never incline to doe me reason, yet my conscience should alwaies; that I may rest in quiet, and peaceably possess the quality of,

SIR,

Your most humble servant, M.

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77. *Congratulary Letters to a new Married Man.*

SIR,

I Rejoyce extreamly at the happy election you have made of a wife, since I participate with Civility in the satisfaction which you receive: being glad that you have now divided the power which you had acquired over my affections, as honoring at this present your dear half, with the same respects that heretofore I rendred to you only. I will perswade my self, you will make no doubt of it, no more than of the Passion I have to your Service, in quality of,

SIR,

Your most humble servant M.

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71. *Another upon the same*

SIR,

DO not expect that I should formally congratulate with you the good fortune of your Marriage, since I interess my self in all your contentments. It sufficeth me to put you in mind, that your good and ill fortune, shall be the sole cause of all my joys and discontents, as fully resolved to follow your Resentments, in quality of,

SIR, *Your most humble servant*, M.

79. *Answers to the Letters of Congratulation.*

SIR,

I Always believ'd that you loved me so much as to participate in my Contentments, they are effects of your good nature and nobleness, to which I am extreamly Obliged. But I can assure you, that in the Election I have made of a Wife, you have obtained a new servant, since she partakes already in the Passion, which I have to serve you, being

SIR,

of your most humble servant, M.

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80. *Another Answer.*

SIR,

I Know you are so Generous, that you Interess your self in all things which concern me; but I am ashamed of receiving daily new proofs, since I cannot Encounter with a fit Occasion to revenge my self. All that I can say then is, that I shall have the same resentment in all affairs, which shall touch your Particular, as being by inclination as well as reason;

SIR,

Your most humble servant, M.

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81. *Letters of Protestation of Friendship.*

SIR,

THough I have made a vow to be your most perfect honourer all my life and not to remit one point of the passion which I have to do you service, yet I shall never content my self, except some occasion be offered very suddenly, whereby these words may be changed into effects. 'Tis the only good Fortune which I expect with impatience, being not a little grieved that I bear in vain the Quality of,

SIR,

Your very humble servant.

82. *An-*

82. *Another.*

SIR,

DO not wonder if I importune you so often with my Letters, I have no greater pleasure in the world than to assure you of the esteem I make of your friendship, and the eternity of mine. 'Tis true, these are but words; but being they are dictated by my heart, I am satisfied in acquitting my self of that which I owe you. If occasions to do you service would offer themselves as often as they do, to write to you, I would give testimony by my actions rather than my discourse, that I was never in complement,

SIR,

Your most humble servant.

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83. *Another.*

SIR,

SInce my ill fortune deprives me of occasions to serve you, I must for my own satisfaction witness unto you the passion which predominates in me. I know your desert and condition have acquired you servants without number; but I can assure you with as much ostentation, as Reason, that joyn them all together, I am

SIR,

The most humble and obedient.

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84. *Another Answer.*

SIR,

THe inclination which I have to esteem you more than all the world, will not suffer me to let any opportunity slip, without giving you new assurances of this truth. Not that I cease to be in a continual impatiency, of expecting occasions to

give you more effectual proofs : but because the being not dependant of my will, I satisfie my self in letting you know, that she shall never force me to other thing, than to make open profession of the quality of,

SIR,

Your most humble servant.

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85. *Answers to the Letters protesting Friendship.*

SIR,

BE as frequent as you please in giving me new assurances of your Friendship, all the proof that you can have of mine, cannot render it more perfect than it is : being I can assure you that my endeavours could take effect, or my vows a compliſhment, you should not long account me in the number of your unprofitable servants though of,

SIR,

Your most obedient and most faithful.

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86. *Another Answer.*

SIR,

I Will never refuse the Honour which you do me in professing to love me extreamly : but since I have no merit to oblige you thereunto, I dare not publish my good fortune, justly fearing to be de prived of it every Moment. Not because I believe you will prove fickle, but reasonable ; and that therefore your reason may oblige you, to make me loſe this good fortune, which mine only and your courtesie acquired me. But whatsoever happens, I shall never be other than,

SIR,

Your most humble and most obedient servant

87. *An*

87 *Another Answer.*

SIR,

THough I never made doubt of your friendship, yet I make such esteem thereof, that you advance me to a new decree of Honour and delight, every time you take the pains to give me fresh assurances of it by your Letters. 'Tis true, in this you do but answer mine, yet howsoever, the commerce of this kind of entertainment is so delightful, that if I did not apprehend I might be importune, I should write unto you by every opportunity, that presented it self, being it is the only consolation which I have in your absence; to put you in mind, that I will be eternally, *SIR,*

Your most humble servant, M.

---

88. *Another Answer.*

SIR,

FOr all you love me and esteem me never so much, you are still indebted to me, since my object is your desert; what proofs soever you give me of your friendship, they are not able to diminish the price of mine, being in a height of perfection not to be valued. But if my misfortune nourish you in a continual doubt, I will produce my advantage when you produce your assurances: desiring nothing so much as to witness unto you by effects rather than words, that I am,

SIR,

Your most humble servant.

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98. *Letters to a friend in favour of another.*

SIR,

THe bearer of this Letter, a Gentleman, and one of my very good friends, desiring that I would intreat you, (as I do humbly,) to oblige him

in

in a busines whose success depends wholly i
your favour, I knew not how to refuse his meri
and condition of so poor a demand; wherefore yo
shall oblige me extreamly, if you will be pleas
to imploy some part of your credit therein witho
any consideration, but only that you were request
by,

SIR,

One of your most humble, and most obedie
servants, M.

---

90. *Another.*

SIR,

YOur desert, and condition; have made you
considerable and necessary, that your friend
are alwayes subject to importune you, and
mongst the rest I at this present, in favour of th
Gentleman who bears this Letter; beseeching yo
to support him with your credit, in a business
which he will inform you. I shall account his ob
ligations, into the number of mine, and testifie t
you in my own particular, the resentment which
shall conceive in quality of,

SIR,

your most humble and most obedient servant.

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91. *Answer to the Letters of Favour.*

SIR,

THis Gentleman in whose behalf you took th
pains to write unto me, will tell you b
word of mouth, how faithfully I have served you,
in obliging him. If you judge me able to render yo
any other service wherein I may find more satis-
faction, as proving it more difficult. it stands upon
nothing, but your self, to give me the Em-
ployment,

ployment, being very glad to witness unto you at all times how much I am,

SIR,

Your servant.

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92. *Another Answer.*

SIR,

I Esteem my self happy to have met with this little occasion, to do you service by my making your friends business (whereof you writ unto me) to be determined to his advantage. I imployed in it equally, both my care and industry, not losing one moment of time, to the end that I might thereby witness, in what esteem I have the honour of your commands. You may give me new ones when you please: if you desire new proofs of the Obedience of *SIR,*

Your most humble, and most faithful servant.

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93. *Letters complaining of the Absence of a Friend.*

SIR,

THough true friendship be in the proof of absence, yet yours is of so long continuance, that I imagine you purpose to cast me off, since you seem to retire your affection thus by little and little. I speak confidently, because I fear extreamly, and you ought to pardon this boldness and fear, since they proceed equally from the good inclination I have to your service, and the great esteem I make of your friendship. Return then quickly, if you will free from sorrow and disquiet,

SIR,

The most humble of all your servants and the most faithful.

94. *Another.*

95. *Another.*

SIR,

I Can endure your abſence no longer you mu of neceſſity ſhew your ſelf oftner than you to your friend, for your own honour, and m ſatisfaction: I ſay for your honour, becauſe it thereby in queſtion, ſince you keep your ſelf long retired in a place, of which even the *Gaz* never makes mention. You muſt not give ſo muc way to your humour and inclination, that the intereſt with them in the contentment, of all th love you. For my own part, I am reſolved to ſeek you, if you return not very ſoon, to which adjure you, by all charms of the paſſion which have to your ſervice; as being,

SIR,

Your moſt humble ſervant.

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96. *Anſwers to the Letters which complain of abſen*

SIR,

YOU chide me with ſuch a good grace, that could wiſh to ſee you oftner in that humo ſince it obliges me to believe that they are not a together indifferent to you. 'Tis true my abſen hath been ſomthing long, but being my preſen is unprofitable to my friends, by the diſability am in, to ſerve them, I make the leſs account my abſence from the Court; yet the only mea to occaſion my return, will be, if you teſtifie un me, that I can be uſeful to you when I am there which ſhall percipitate my haſte, being in a firm reſolution to render you all manner of Service, i quality,

SIR,

Of your moſt humble and moſt obedient ſervant, M

97.

97. *Another Answer.*

SIR,

MY pride will become insufferable, if you interess your self often in the delay of my return. I wonder you can find me wanting at the Court where you have admirers without number; but if I could be perswaded that my absence did occasion your disquiet, or that my presence could be necessary for your service, you should not be able to detain me from the Town, whither your Commands shall soon call me, when you are pleased to expect proofs of my obedience, as being,

SIR,

Your most humble servant.

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98. *Letters to clear our selves of a false report.*

SIR,

I Need not much Eloquence to perswade my innocency touching the report which was made to you of late, since I will oblige my self to make them confess the truth publickly, that have been too shameless to maintain the contrary in private. 'Tis a Malice so ill contrived, (though black as Hell) that I am perswaded it will deceive it self. For what appearance is there, that having received an infinity of favour from your goodness, I should so irreverently contemn a thousand other noble qualities that elevate your esteem above the common? I beseech you believe that I shall be the ir admirers all my life, and a continual flail to the broachers of this imposture. I have no respect of persons when my Honour is questioned; I bear a Sword to defend it with the hazard of my life, which I esteem far less. But if this cannot give you satisfaction, let me know the name of the reporter,

porter, and I will make you ſport in laying op
the particulars of his knavery, and the ſincerity
my innocency, which ſhall give you ſufficient ca
never to make doubt of the Paſſion I have to ſer
you, as being,

SIR,

Your moſt humble and moſt obedient ſerva

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99. *Another.*

SIR,

IT is an eaſie matter for any man to accuſe m
but I defie all the World together, to convi
me in the leaſt reſpect. 'Tis true, I could not ſp
in that Company, but ſome muſt hear me, but,
pleaſed to ſhew me my adverſary; and I'le enga
my ſelf to make him ſign me an acquittance of
innocency with his own blood. I boaſt of n
thing that I will not do; for let me but know
broachers of that impoſture, and I will eaſily
you know their malice, which ſhall force you
believe (as I moſt humbly intreat you) that I w
ſooner loſe my life, than the honour and ſtyle
being,

SIR,

Your moſt humble and obedient ſerva

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100. *Another.*

SIR,

I Will not juſtifie my ſelf with words, of the
perſion laid upon me, deſiring by effects to
you ſee my innocency as clear, as the malice
the ſe that would have blemiſhed it black and p
nic ious. I beſeech you think that I ſhall never
abl e to forget the reſpect I owe you; and if a
hav e the boldneſs to accuſe me of it, my Swo
ſh

hall impoſe them a moſt rigorous pennance, ſince proffer to be alwayes, what I alwayes was,

SIR,

Your moſt humble ſervant, M.

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101. *Anſwers to the Letters of Juſtification.*

SIR,

TIs true, I was told you abuſed me behind my back; but ſince I never gave you cauſe, and on he other ſide, your diſcretion being ſufficiently nown to me, I was not ſo much as tempted to ive credit to it; you needed not then to have uſtified your ſelf of a fault, whereof I eſteem'd you lwayes innocent. The reputation you bear in all laces of the World, may ſeem as a judge to conemn your accuſers. wherefore you may ſleep in uiet, ſince I account my ſelf diſ-intereſſed, and lace me in the number of,

SIR,

Your moſt humble, and moſt affectionate ſervants.

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102. *Another.*

SIR,

BEfore I can declare you guilty; you muſt confeſs your ſelf faulty with your own mouth; r the teſtimonies of all the World cannot conince the good opinion I have of your integrity. Men may calumniate your reputation as much as hey pleaſe, but I ſhall always hold your accuſers o be in the fault, ſince it is impoſſible I ſhould loſe he eſteem which I conceive of your deſert being,

SIR,

Your moſt humble ſervant.

103. *Letters to a ſick Friend.*

SIR,

THe news of your ſickneſs hath bred ſuch a change in my health, that I may juſtly count my ſelf in the number of thoſe that are not well. Take courage then, if you will give it me; you know the intent I have in all things concerning your particular. In a word, if you leave not your bed very ſuddenly, I ſhall be conſtrained to take it. Theſe are the Proteſtations of,

SIR,

Your moſt humble ſervant, M.

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104. *Another.*

SIR,

I Will not tell you how extreamly ſenſible the ſor-rowful news of your ſickneſs was to me; on-ly I muſt put you in mind that your diſeaſe can-not chuſe but be very contagious, having infected one hither. I could wiſh, for your ſervice and my contentment, that I were near you; but my misfor-tune is ſuch, that it tyes me to certain affairs in this Town, which by no means I am able to abandon. Yet all theſe obſtacles ſhall not hinder me from acquitting my ſelf of my duty, if you eſteem me uſeful to render you any manner of ſervice, of which I give you moſt faithful aſſurance, as proteſting to be all my life,

SIR,

Your moſt humble ſervant, M.

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105. *Anſwers to the Letters written to a ſick Friend.*

SIR,

IF I had ſooner recover'd my health, I had ſooner returned you thanks for the reſentment you wit-neſs

nesſed to have of my ſickneſs: but being it kept me very long, I was conſtrained to delay my acknowledgment till this very preſent: though 'tis not from this encounter only, that I know how ſenſible you are of all things concerning your Friends, which makes you have them without number; but I can aſſure you, that put them altogether, I am,

SIR,

The moſt obedient and moſt faithful.

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106. *Another Anſwer.*

SIR,

AS ſoon as ever I was able to hold a Pen, I ſerved my ſelf of the opportunity to render you thanks, for the conſolation which you gave me, in the delightful entertainment of your Letters. Yet, I pray you, Sir, deprive me not of this contentment, if you would not have me ſick again. For I can aſſure you, 'tis a very great ſatisfaction to me, to ſee my ſelf honoured with the favour of your remembrance, in quality of,

SIR,

Your moſt humble ſervant, M.

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107. *Letters to demand the Protection of a ſtrange King.*

SIR,

THough I have not the honour to be known to your Highneſs, yet the eſteem that all the world makes of your Royal virtues, gave me the boldneſs moſt humbly to beſeech your Majeſty to grant me protection within the Lands of your Obedience. I am not guilty of any crime that ſhould make me bluſh; and if I have violated the laws of my own Prince, it was but to obey the

Law which Honour had impoſed upon me before. This makes me expect from your Highneſs bounty, all manner of aſſiſtance, ſince only the profeſſion of a Souldier made me quit my own Country, Your Highneſs will augment by this action the number of your Creatures, ſince thereby I ſhall vow my ſelf to live and die in quality of,

Your Highneſs moſt humble ſervant, M.

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108. *Another*

SIR,

THe Bruit of your Highneſs renown occaſion my entrance into the Lands of your obedience, not knowing where to find a more aſſured harbour in the world. I hope your Highneſs will not violate for me the Laws, which your wiſdom has already made, in favour of diſtreſſed and guilty Perſons; and though I be no otherwiſe than the right of Honour do's permit, yet I moſt humbly implore your Majeſties protection, as extreamly conducing to my repoſe and quiet: For my birth and condition, I thought it not neceſſary to reveal them, till your Highneſs command oblige me to it, being ſufficient to give you aſſurance, that I have committed no crime, whereof all men, that make profeſſion of Honour, may not be juſtly accuſed and convicted together; But I will be all my life

Your Highneſs moſt humble, moſt obedient, and moſt obliged ſervant, M.

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109. *Letters witneſſing unto a Friend the Contentment he received in ſerving him.*

SIR,

I Should expreſs but one part of my contentment, though I ſhould ſay in doing your ſervice, I re-

ceive

ceive all the satisfaction the world is able to afford: for your merit is so considerable, that there is no divertisement like the continual action of executing your Commands. Do not think I complement, but believe infallibly that my Heart, Mouth, and Pen, conspir'd together every time I gave my assurance, as I do now, that I am more than all the world,

SIR,

Your most humble servant, M.

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110. *Another*

SIR,

YOU are so generous, that you know by experience what contentment men receive in doing their friends service; for my own particular, I think nothing can be added to mine, such a sensible feeling I have of it, every time you are pleased to honour me with your Commands. I pray you then be not so sparing, since it is my whole delight and since I shall importune you for nothing else, in the resolution I have taken, to bear beyond my grave the quality of,

SIR,

Your most humble, and most obedient servant.

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111. *Another.*

SIR,

I Never esteem'd my self happy till the day wherein you were pleased to give me an employment for your service, as being the only thing in the world I aspir'd to with most Passion. I would you were alwayes in the humor to honour me with your commands, as I am alwayes to obey them,

which you shall do me a great favour to believe, and besides that I am unfeignedly, and without reservation,

SIR,

Your most humble and most faithful servant.

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112. *Answers to the precedent Letters.*

SIR,

EVery time you are pleased to give me sure testimonies of your friendship, I find my self most powerfully touched by my ordinary impatience, of incountring with some opportunity to revenge my self; but since you are extreamly reasonable, I will force my self to believe, that you consider rather the price of my zeal, than the misfortune of my disability, so that making no doubt of the passion I bear to your service, you will place me always in the rank of,

SIR,

Your most obedient and most faithful servant, M.

---

113 *Another Answer.*

SIR,

I Know 'tis your ordinary delight to oblige all the World, without expecting as much as thanks; but I beseech you believe that I am too honestly envious of your nobleness, that every time you are pleased to give me new proofs thereof, I live in all the tortures of the World, till I have encountred with the means of requiting it. And finding my self in that case at this present, I am forced to represent unto you my disquiet, that I may not be accused of ingratitude, and less of negligence, in seeking occasions to testifie unto you how perfectly I am,

SIR,

Your most humble, and obliged servant, M.

114 *Ano-*

114. *Another Answer.*

SIR,

'Tis not enough to oblige continually your friends; friendship commands that you should serve your self of them in all kind of encounters; to which I conjure you, if you desire I should believe that you love me extreamly. I will never importune you with other things, in the grief I remain, to bear unprofitably, the quality of,

SIR,

Your most humble, and obedient servant.

---

115. *Another Answer.*

SIR,

IT would be very hard for me to express how strictly I am yours; for what proofs soever my obedience were able to give you, they could resent but one part of the passion which I have to your service, as being, inimitably,

SIR,

Your most humble, and faithful servant.

---

116. *Another Answer.*

SIR,

I Am resolved to beseech, you would be pleased to honour me continually with your commands, since you are pleased to produce continually new proofs of your friendship. These shall be all the intreaties I will make you, to the end that my obedience may serve me for an occasion, in serving you according to the passion which reigns in me; And to witness unto you, that there be few in the world can vaunt with reason, that they are to that height as I am, *SIR,*

Your most humble and obedient servant.

117. *Another Answer.*

SIR,

IT would be very hard for me to reckon up the obligations which I have to you; You are too noble in all respects, (and especially when it stands upon the interests of your friends); that it is sufficiently seen you take great pleasure in having no equal. Yet I must tell you freely, that I am one of your Enviers, as well as of your Admirers, being jealous of the continual Generosity you exercise in my behalf, not leaving me so much leasure to ruminate upon the means of acknowledgment. 'Tis my turn now, to let you know I am not insensible, and, that if you be extreamly well skill'd in the Art of obliging all the World; I am not altogether Ignorant of the Art of acquitting my self. I beseech you believe it; and that I am without Complement,

SIR,

Your most humble servant.

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118. *Another Answer.*

SIR,

I Begin to grow weary of your favours: the disability in which I find my self, will not suffer me to receive any new one; for fear I should be constrained in the End to pass for ungrateful. Wherefore except I encounter with some favourable occasion, wherein I may witness the passion which I have to serve you, I will never add any thing to this number of obligations. This is my humour, my resolution being to profess my self all my Life,

SIR,

Of your most humble servant, M.

THE

THE SECOND PART OF THE Secretary in Fashion.

119. *A Letter Consolatory to a Father upon the death of his Son.*

SIR,

THE sorrowful news of your Son's Death, touched me very feelingly; and the more, because I had the honour of his acquaintance, and particular knowledge of his Deserts. The loss which you have sustain'd, is very great I confess; but you must likewise confess that unavoidable evils are to be endured with constancy. I speak not this to condemn your Sighs and Tears, for I do willingly approve of them, yea, even in excess: but to let you know, that after you have satisfied your humour, you must a little give place to reason being you shall receive as much glory in drying up your Tears, as you did once pleasure in shedding them. I know, your Son was the only Comfort which remained to you in this World, and that his presence meerly did make you live contented even amongst the peevishnesses of old age. But all this induced me to believe that God deprived you of him, for no other reason, but only to comfort

you hereafter in himself, as being the only good which is subject to no Change. He calls himself a Jealous God; wonder not then if he be Jealous of the unmeasurable love you bore to your Child. And if his providence hath found a means to oblige you, in robbing you of an object which possessed all your Affections together, you on the other side are obliged this day to make him the object of your Thanksgiving, and not of your Complaints. This is that which I expect at the hands of your Magnanimity, and soundness of Judgment; the weakness of mine, detaining me from passing further, being assured that you are able your self to be your own Comforter. It sufficeth me that I acquit my self of my duty, in witnessing to you the grief I conceive for your Misfortune, and the continual care I shall have to blaze my self wheresoever I come,

SIR,

Your most humble servant.

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120. *The Answers.*

SIR,

I Am obliged to you, for the charitable counsel you were pleased to give me upon the Death of my Son: But suffer me to tell you (after my humble thanks) that my affliction is of such a Nature that Death only is able to give me satisfaction, so that I find my self constrained to go seek my remedy in my Grave; and yet I do not murmur against the providence of God; though I must assure you that without a particular grace, and sensible miracle, I shall faint under the burden of my misfortune. Yet I beseech you Sir, do not deprive

deprive me of the comfort of your Letters, knowing I cannot enjoy the happiness of your company: And above all things, remember me in your prayers, since I expect no succour but from Heaven, I am ever,

SIR,

Your most humble servant.

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121. *Another Answer.*

SIR,

YOur dear Letter concerning the death of my Son, had much allay'd my Grief, if my affliction had been capable of any Comfort; Yet I esteem my self extreamly obliged to you for the part you seem to take in my misfortune, in which you testifie that you are equally both of a generous disposition, and a good friend. Sir, the sorrow which oppresseth me, has left me nothing but sighs and tears to offer you up in acknowledgment, it sufficing me (since it is true) that you believe, I am and will be everlastingly

SIR,

Your very humble servant.

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122. *Letters Consolatory to a Son, upon the Death of his Father.*

SIR,

I Had sooner condoled with you the loss of your Father, if I had sooner judged you capable of Consolation. I thought it fit to afford you some time to pay, (with the abundance of your Tears) the debt you owed to nature: but now having satisfied your self, by the publique Testimony which you have given of your sorrow. I come amongst others to acquit my self of my obligation

and

and to perſwade you to patience, aſſuring you th
I am very ſenſible of the exceſs of your afflictio
I know you have practiſed that vertue in a tho
ſand Encounters of Misfortune, which have ma
you able to give leſſons unto all the reſt of the world
So that all, I am to doe, is to put you in mind, th
both you and I make all the haſte poſſible after hi
whoſe abſence we deplore, with too much Lame
tation; and that, without a particular Favour of G
Almighty, we ſhall be even at his heels before w
be worthily prepared for ſo great a voyage. Th
make bold to remember you of, and likewiſe tha
am, as much as ever,

SIR,

Of your moſt humble ſervant, M.

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123 *Another Letter.*

SIR,

'Tis not to comfort you for the loſs which y
have ſuſtained, that I put Pen to Paper: b
rather to give teſtimony of the Reſentment wh
I feel, knowing the ability of your judgement, a
weakneſs of my own. It ſufficeth me to repreſe
unto you, that in the neceſſity of dying or bei
born, Nature does oblige every man to go the wa
that is marked out for him. 'Tis no matter ho
long and ſtrong ſome men be, they all meet to
ther at the Grave; and being arrived there, no
makes account of the time which they implo
in going that voyage. For our own particul
let us conſider how many years we have alrea
ſpent ſince we began it; and in this very mome
that you read this, we may propoſe to our ſelv
the end of it, by the imagination of a hidden deat
As for your Father, he dyed but for himſelf, and h
perhaps left you a while to play his Part here
th

s World, which ought in my opinion to leave u more Envie than Sorrow, knowing that he has eady cast Anchor in that Haven whither you nd with might and main. I would say more, if I ade no conscience to detain your eyes too long un- this paper; you must give me yet a litle time to ep since your grief is just; in which I take a large rt, in Quality of,

SIR,

of your most humble servant, M.

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124. *Another Letter.*

SIR,

Am too much your servant, to remain dumb and insensible, at the sorrowfull report of your thers death. These lines in acquitting me of what owe you, will testifie unto you the part I take in our affliction, I think it will be hard for you to mfort your self after such a loss; but since od does never afflict us above our force, let the rce of your judgment work your consolation. he most sweet consideration you can have, is, that ou were witness of the last actions which your ther did, before his retreat out of this world; hich having either few or no examples, may be a fficient cause of your Quiet, every time you nsider their importance. Live honestly as he id, and die in the same manner; you are in the ght way to the place whither he is gone; and if he ave anticipated you some few dayes, those will em but a moment, when you are arrived at the end. olace your self then in his absence, since the inno- ncy wherein you live, is an infallible Assurance o you, that you shall see him very suddainly. I ill give you like undoubted Testimony, of the

passion

passion which I have to your service, whensoe you please to honour me with your commands, being

SIR,

Your most humble servant.

125. *Answers to the Letters of Consolation.*

SIR,

I Do not excuse the long time that I have stay returning you thanks for the part which you me the honour to take in my affliction; bec the grief is still so sensible to me, that I cannot ploy my Spirit without Violence in any o thoughts but those of my misfortune; Not th remain not entirely Resigned to the will of G and fully resolved to patience; but yet all this not hinder my sorrow from injoying an abso possession of me: and for an increase of misc my grief-sick Humour does render it so agreea that I have not so much liberty as to compl though it devour me by little and little. Yet I c not, to be extreamly obliged to you, for your Pi and Charitable Counsels, which you were ple to give me, assuring you that I will take my o nary Lessons of Comfort out of them. Notwi standing, I must tell you with my ancient freedo that as my affliction comes from above, 'tis fr thence only that I expect a remedy; how g a Physitian soever time be. I desire nothing of but Prayers, intermingled with commands; to end that my obedience may make me worthy good opinion you have of,

SIR,

Your very humble servant.

126. *A*

126. *Another Answer.*

SIR,

Must confess your Charitable Letter did much comfort the loss which I lately sustained, and e more, because it gave Testimony of your feel-g in my affliction. In such accidents as these I ever find more Consolation, than to see my self mented by my friends; amongst whom since you osses the first rank, I leave to your own consi-ration whether your letter were agreeable to me, no: Yet for all that, I cannot cease my Tears, y Sorrow increasing upon me dayly more and ore, through the Remembrance of the Misfor-ne which was the cause of it. And truly after this s, I cannot apprehend any other; which might ve me for a very effectual admonishment, if I ere Capable of receiving any. I would say more, my Tears did not blot out my Writing. Where-re in brief, I do desire of you, that you would be leased to conserve me the Honour of your Re-embrance, and add not the loss of your Friend-ip to this which I already sustain; since I am with assion,

SIR,

Your most humble and most obliged servant.

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127. *Letters Consolatory to a Husband upon the Death of his Wife.*

SIR,

I Know not in what Tearms to begin to comfort you, your loss appearing to me so great, by rea-on of the excess of your Affliction, and my Re-entment, that I am far more disposed to accom-any your tears, than able any way to solace your Misery. You know Misfortune has taught me by Experience

Experience to value a Diſcontent of that Natu
having heretofore ſhed tears for the ſame ſubject
ſo that repreſenting to my ſelf that which I ha
ſuffered in a like Incounter, I muſt needs tell yo
you are not to expect your remedy from any Pla
but Heaven. Though I deny not but time may wo
much upon that kind of Malady; yet the term is
long, that the little remainder of quiet, which is l
after the purge of our diſcontent; ſtays not ſo lo
as to give us an abſolute and full Poſſeſſion of
Wherefore be aſſured, that God will not aband
you, if you adore his Providence with ſubmiſſio
a means to which, is, if you conſider that you a
continually in Election to ſee your Wife again, a
ſooner too than perhaps you imagine. Pardon
Sir, for my freedom of ſpeech; I cannot flatter yo
being to that Point, as I am,

SIR,

Your moſt humble ſervant, M.

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128. *Another.*

SIR,

THough I be not able to Comfort you in yo
Wifes death, yet it is ſufficient for my ſati
faction, that I witneſs unto you the great pa
which I take in your Affliction, only I will pr
you in mind, that in Sorrowful Accidents, Pa
tience is the chief Remedy, after our Reſignatio
to the will of God. Our tears and complaints ar
in vain, ſince they do but provoke Heaven, inſtea
of appeaſing it. When you eſpouſed that vertuou
Lady, the Notary who paſſed the Contract of yo
Marriage, forgot not to inſert this Clauſe, that th
ſurvivor ſhould enjoy the rights of Widdowſhip
What reaſon have you then, to lament a deat
which

which you foresaw so long since, as you had been assured, when you took her, she had not been subject to it? she prevented you in an inevitable Action; and perhaps it will not be much; Ten years more or less, are but an Instant to that of death; For which I would wish you prepare your self; what leasure soever you have, I can assure you, you will have very little spare time. But I must not incur the Fault from which I promised to exempt my self: I ask you Pardon, since my Crime is occasioned by my Zeal as being,

SIR,

Your most humble servant.

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129. *Another.*

SIR,

THe Friendship and service I vowed to you long ago, have made me so sensible of the sorrowful News of your Wifes death, that I stand in need of the Consolation which all the World does administer to you. Expect not then any Comfort from me, being afflicted as I am. All that I can say to you is, that your Wife dying in that innocency, in which she always lived, has left you in my opinion a greater cause of Envy, than of sorrow. Wherefore, I would not have you Dream of any thing so much, as of following her; and since you are every hour hastening to your end, change the Nature of your tears, lamenting more that she has left you behinde her, than that she is gone before you. This is all the Counsel I can give you, together with a new assurance that I will live and dye,

SIR,

Your most humble servant.

130. *Ano-*

130. *Answers to the precedant Letters.*

SIR,

THe Grief which I conceived for the loss of my Wife, would not permit me sooner to render you thanks, for the pious resentment you witness in her behalf, I always thought you would participate in my Misfortunes, because you did me the Honour to love me: And the rather because I knew you were interessed in my Sorrow, as having lost a most humble Servant. Yet I remain indebted to you for the Charitable care which you took in comforting me, though it were in vain, since I cannot so soon quit the Memory of a loss so important to my repose. Men may tell me as much as they please, that my misery is without relief: 'tis because of that, that I am void of comfort. To cure it, is a work of the Hand of God and all, that time and my Friends are able to contribute, does but serve to dispose the matter, which the Almighty must inform when he pleaseth. Yet Sir, though my misfortunes be in their flood; they have not drowned the respectful observance I always used in your behalf, as having made a vow to coffin up with my self the Quality of,

SIR,

Your most faithful servant.

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131. *Another Answer.*

SIR,

I Could heartily wish, that the Sorrow I conceive for my Wifes death, were capable of consolation, that so I might make use of the Charitable Precepts you were pleased to give me, for which I render you most humble thanks: But truly Sir, my Affliction is so great; that if God do not

soon

soon play the Physitian, I can expect remedy from nothing but death. So that how constantly soever I bear my misfortune, the very sorrow wherewith it is accompanied, will thrust me by little and little into my Grave. Not that I have not wholly resigned my self to the will of God; but because being not able to make the resignation in all points absolute, the remainder of my Liberty serves to no other end but to torment me; Make your Prayers to Heaven for me, that it would please to conduct me suddenly into the Haven of quiet where you now are; I expect of your devotion this favour from the divine goodness, as you ought to expect all manner of service from the friendship I have vowed unto you, as being with passion,

SIR,

Your most humble, servant.

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132. *Another Answer.*

SIR,

I Can thank you for nothing but your good will, which you witnessed to me, in those wholsome counsels you were pleased to give me touching the loss which I have lately sustained; for how powerful soever your reasons be, they can never lessen my sorrow, and much less be able to heal it. Those that see my Misfortune, consider it but as an accident that arrives every day, and which torments at the same time an infinite number of Husbands; but if they could penetrate in the bottom of my soul, that they might know the just cause of my continual lamentation, the wisest of them, would be constrained to approve the eternity of my complaints, since they would know thereby how hopeless they are of cure. 'Tis true there is

nothing elſe now able to give me ſatisfaction, which makes me find ſome kind of comfort in the ſhortning of my days, ſince I ſolace my ſelf in my departure, knowing it tends to the accompliſhment of my grief. You'l tell me perhaps I ſpeak not like a Chriſtian; I am one howſoever; but the affliction to which I have abandon'd my ſelf, will not ſuffer me to injoy any other light than that which ſhows the way to my Grave. I return to the obligation wherein I am bound to you for the honour of your remembrance and charitable admonitions, and to witneſs unto you the Reſentment they have left in me; in Quality of,

SIR,

Your moſt humble ſervant.

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133. *Another Anſwer.*

SIR,

I Confeſs the admonitions which you uſed in the laſt Letter wherewith you were pleaſed to honour me, touching the loſs which I have ſuſtained of late, by the death of my Wife, were ſo ponderous, that I could not chuſe but receive thereby great Conſolation. 'Tis needful (as you ſay very well) that our firſt leſſon of conſtancy, ſhould be the reſignation of our Wills to God; and that all the Study which we are to imploy therein, ſhould be but to perfect that action, I acknowledge it very willingly; the experience which I have learned, will ſuffer me to make no further doubt. For God laid the affliction upon me, and he himſelf is my comforter. His Juſtice puniſhed me, but his goodneſs has made me find ſo much ſweetneſs in my miſery, that inſtead of complaints, I am bound to render him Everlaſting Thanſgiving. Howſoever,

continue

continue me the favour of your good Counsels, with the honour of your friendship, and believe if you please, that I will be all my life,

SIR,

Your most humble and most obedient servant.

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134. *Consolatory Letters to a Lady or Gentlewoman upon her Husbands Death.*

Madam,

I Had no sooner heard the sorrowful news of your Husbands death, but I put Pen to Paper, to witness unto you at the same time, both the sorrow which I conceive, and the resolution which I have taken to dye, in your Ladyships Service. If I thought my self able to comfort you, I would do my endeavour most freely; but the remembrance of your Vertue forbids me, since it alone is sufficient to give you the Lesson, which it made you practice heretofore, in other Encounters of Misfortune. 'Tis true, this is more penetrating than all the rest; therefore your constancy should employ all her endeavours to surmount your grief: and since grace only can give us the greatest part of our force, you have more (in my opinion) to hope for than to fear, in this Combat. What if Heaven be provoked against us: it never affrights us with the noise of his Thunder, but it rejoyceth us very suddenly with the clear shining light of his Sun-beams; but if you be pressed with impatience in this surprisal of sorrow, dry up your tears, cease the continuation of your Sighs, you shall find the Soveraign Remedy of all your Ills, in the practice of these actions. Mine shall be always directed to your Honour and Service, as being from my heart rather than mouth.

Madam, *Your most humble servant.*

135. *Another.*

Madam,

I Find in my self a greater disposition to lament with you the loss which you have sustained, than I judge my self able to give you comfort. For if you be deprived of a Husband whom you loved intirely, I am robbed of a friend for whom I would have adventured a Thousand Lives. Truly Madam, I am so wholly taken up in my own sighs, and tears, that I cannot think of yours, but in some intermediating Hours, be they never so extream. So that instead of giving you comfort, I am more like to perswade you to render your Complaints everlasting. You may seek another Husband to a fair purpose, the world is too narrow to find his Equal. And for my self, I may truly say, the mould of my old friend being broken, I should spend my Travel in vain, if I went about to parallel him amongst my new ones. Let us then solace our selves in our affliction Madam, since it is extream: the extremity of it will soon teach us the way to our Graves where we shall find a remedy for our ills. If it be lawful to love perfectly, no man will hinder us to lament without cease, since continual tears are the testimonies of a perfect Love. In the case I am in at this present, I am able to give you no other advice; yet if God give you the grace not to despise my Counsel, I shall never reproach you for it; but rather beseech you that you would make your Prayers to God for my like happiness, and to believe that if I be extreamly afflicted, I am no less.

Madam,

Your most humble servant.

136. *Ano-*

136. *Another.*

Madam,

HAving given you a thousand Testimonies of the particular esteem I made of your Husband, I hope you will not now doubt of the Resentment which remains to me for his loss. These lines notwithstanding shall give you new assurance of it, and likewise of the good will which I have to do you service. If I were capable of giving Consolation, I would begin with my self, being sensibly touched with the same affliction which torments you. But I leave that care to your judgment and vertue, considering that the strength of the one will supply my weakness, and the precepts of the other will exceed all the counsel and advice I can impart to you. Besides, knowing you to be wholly resigned to the Will of God, that resignation will be the soveraign remedy of our distress. The heavens do alwayes afford us comfort for the ills they send us; but they expect submission, to make us worthy of that favour which I hope you are already in state to obtain, it being the only means to live at quiet in the middle of distresses; For my part I will alwayes interess my self in yours, as being with passion the same I alwayes was,

Madam,

Your most humble and most obedient servant.

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137. *Answers to the precedent Letters.*

SIR,

I Believe the loss I sustained in the death of my late Husband, does touch you very sensibly, since in your own particular you are robbed of a most real friend and faithful servant; but as for my own interest, my affliction is so great, that

if God do not comfort me very ſuddenly, I ſhall die very ſuddenly of grief. You may judge by the ſtate I am in at this preſent, what comfort I can expect from my miſery: for, as my Fortune and Happineſs are equally buried in my Husbands grave; except he revive, I ſhall never be able to revive out of the grave of ſadneſs, and diſcontent. All that I have reſolved in this extremity, is to reſign my ſelf totally to the Will of God; and ſince your Prayers may be favourable to me in that behalf, I beſeech you for their continuation, for which I ſhall be indebted to you all my life, and in quality of,

SIR, *Your moſt humble ſervant.*

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138. *Another Anſwer.*

SIR,

THrough my Tears, I read the Comfortable Letter which you did me the Honour to write unto me, touching the Death of my late Husband: and the little ſpace which I imployed in drying them up, give me time to render you thanks. I reſolved to have writ more at large, when I took Pen in hand: but the ſorrow which I endure; will ſcarce give me liberty to aſſure you that am,

SIR,

Your moſt humble ſervant.

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139. *A Letter from a Widdow, certifying a friend of her Husbands death.*

SIR,

THis Sorrowful Letter ſhall inculcate nothing but death into your memory, aſſuring you that you have loſt a moſt real admirer, and faithful ſervant in the Perſon of my Husband. Pardon me if I ſay no more; the Pen falls out of my hand, and my

my tears blot out my writing: I am the most afflicted Woman in the World, and

SIR, *Your most humble servant.*

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140. *A Letter from a Husband to his Wife, comforting her upon the Death of her Son.*

Wife,

IT is with an extream Sorrow that I am constrain'd to trouble your quiet at this present, with news which at the first veiw will be able to renew your accustomed extremity, if it be not supported by the Resignation of your will to God. But knowing that you are always disposed to undergo the Laws of his Providence, I take the boldness to let you know, that that very Providence of God, has founded a retreat out of this World, to our eldest son. This Accident, how new and strange soever it seem, must not so strictly seize upon you, that you murmur against the Author. You must resist the attempts of sorrow by my example; and after you have shed som tears, which the Quality of a Mother will constrain you to, you must adore (in drying them up) the Omnipotency of him that gave the blow; to the end that he redouble not his Wrath, in depriving us of the Comfort which as yet remains with us. Do not think that I am insensible at this Misfortune; it touched me to the quick; and the more, because I am constrained to partake it with you. But since God has ordained us to this affliction, we ought to witness by the Moderation of our Complaints, that there is no excess in his Chastisement. I leave the thought of all these Considerations to your self, with assurance that I remain,

Dear Wife.

Your most faithful Husband.

LOVE LETTERS upon all ſorts of Subjects.

141. *And firſt of Preſentation of Service.*

Madam,

THE inclination which I have to eſteem you more than all the reſt of the world obliged me at this preſent, to offer your Ladyſhip my moſt humble Service; And to aſſure you, that if you be pleaſed therewith, I ſhall never change the Reſolution to be all my life,

Madam,

Your moſt humble and moſt obedient ſervant.

142. *Another.*

Madam,

I Should not take the Liberty to let you know how extreamly I honour you, if the abſolute power of your beauty did not force me to it, which relating to the violence it uſeth in my behalf, will eaſily (I hope) obtain Pardon for my Preſumption. My deſire in this is no other, but only to know whether you be pleaſed I ſhould Everlaſtingly bear the Quality,

Madam,

Of your moſt humble, and moſt obedient ſervant, M.

143. *Another*

MADAM,

I Could no longer conceal the Reſolution which I have taken to ſerve you all my life, and bear the Character of your love eternally, if my Service and love be agreeable to you. You may ſig-

nifie

nifie it to me when you please, that I may have the Honour, and satisfaction to bear in Publick every where the Quality, *Madam*,

Of your most humble, and obedient servant, M.

144. *Another.*

MADAM,

I Must of necessity, for my own quiet, declare the desire which I have to love and serve you, if you judge me worthy so great an honour. Your merit obliged me, and my inclination constrained me to it. I expect only to know your will, that I may perfect my determination of professing publickly the style, *Madam*,

Of your most obedient servant.

145. *Answers to the precedent Letters.*

SIR,

I Am much obliged to you for the good will you witness in my behalf: but I have no other liberty left me, except to give you thanks, as I do very humbly: assurlng you that I will conserve your remembrance for an acknowledgment in Quality,

SIR, *Of your most humble servant.*

146 *Another Answer.*

SIR,

I Have nothing but thanks to offer up to you for the Honour you were pleased to do me in your last Letters. And though they be ordinary effects of your Civillity, rather than proofs of your Love, yet I cannot chuse but be extreamly obliged to you, which I beseech you believe, and likewise that I am,

SIR,

Your most humble servant.

147. *Ano-*

147. *Another Answer.*

SIR,

I Do not excuse my self for not answering your last Letter, because my will does so absolutely depend of my Parents inclination, that you are to learn of them that which you desire to know of me. Yet your good will shall oblige me to be in acknowledgment all my life,

SIR,

Your most humble servant.

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148. *Another Answer.*

SIR,

YOU know the state I am in, I must neither accept nor refuse the Offers which you make me, contenting my self to witness unto you the resentment which they left in me, with assurance that I honour so much the merit of your mistress, that I shall always prefer it before the Condition,

SIR, *Your most humble servant.*

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149. *Letters to demand an Answer.*

Madam,

YOUR silence nourisheth a continual doubt in me, whether my Service be acceptable or no. You may resolve me when you please by some short Answer, if you judge worthy the favour and Quality of,

Madam,

Your most humble and most obedient servant.

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150. *Another.*

Madam,

IF you knew with what impatience I expect the Favour of your reply, I assure my self your charity

ty would oblige you to set my mind at quiet: But as that is an Honour which I must expect from your Goodness, rather than the passion I have to your Service (not knowing whether it be agreeable to you or no) I must have recourse to Prayers, beseeching you very humbly to vouchsafe an Answer, which may authorize the quality, I bear of,

Madam,

Your most humble, and most obedient servant.

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151. *Another.*

Madam,

THE Resolution I have taken to serve you all my life, does too far interess my repose, not to desire your pleasure in that respect. I hope for this favour from your goodness, as you ought to expect from my duty, all manner of observance; being desirous to live and die, if you be pleased,

Madam,

Your most humble and most obedient servant.

---

152. *Another.*

Madam,

THis Letter is so Curious to learn news of her former Companion, that she woulds needs be gone in that pursuit, almost against my will. Let me know then if you please, whether the first was acceptable or no, to the end that either I may continue you my service. or cease to be further importune. These are most humble prayers of.

Madam,

Your most humble servant.

153. *Answers*

153. *Answers to the precedent Letters.*

SIR,

I Took the Liberty to write unto you? but not to resolve you in your requests. You know the quality of Daughter does so subject me, that I cannot violate the respect I owe unto my Parents, yet I confess my self much indebted to your good nature, being,

SIR,

Your most humble servant.

154. *Another Answer.*

SIR,

I Was resolved to keep silence, not knowing what answer to give you; but since you require a Letter, this shall tell you, that I have no other resolution than to honor you as your merit does oblige me; and that in requital of your Civility, I shall make my self accounted in all places,

SIR,

Your most humble servant.

SIR, 155. *Another Answer.*

I Send you this Letter, because you desire it: but it is only to assure you of the small ability I have to satisfie your request. You know you are to address your self to others than to me. Yet I beseech you, believe that I esteem my self much Honoured in the testimony of your affection, being,

SIR,

Your very humble servant.

155. *Another Answer.*

SIR,

I Am obliged to you for two Letters: but I must tell you for Answer, that you are to expect no more from me, having no other Liberty but this

only

only which I take to assure you of it. I speak not this because I reject the Honour you are pleased to do me; but because being extreamly sensible as I am, the quality of Daughter affords me no more power to publish the style of,

SIR,

Your most humble servant.

157. *Letters upon the absence of ones Mistress.*

Madam,

HAving given you such absolute proofs of love as I have done, I hope you will make no doubt of the grief which your absence causeth in me: You can scarce believe the one, without giving credit to the other: and this is the thing which gives me some kind of Comfort in my affliction. If I durst presume to supplicate for your return, I would do it with as much earnestness, as a sick man would implore the presence of his Physitian: since I can assure you, yours is as necessary for my repose, having vowed to live and dye,

Madam,

Your most humble and obedient servant.

158. *Another.*

MADAM,

IF you knew how sensible I were of your absence, you would scarce be able to defend your self against the attempts of Pitty, how cruel soever you were by nature. I suffer a torment whose report only would force my Enemies to compassion, and yet can hardly believe that you regard it, being far from imagining you are touched by it in the least respect. But, since you were born into the world for no other end than to be admired

and

and I do endure all manner of misery, I must expect no remedy but from patience, and the consideration of the quality which I bear of,

Madam,

Your most humble and most obedient servant,

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159. *Another to the same purpose.*

Madam,

I Have led so sorrowful a life, since the day of your departure, that if I should recount it to the most insensible souls of the world, 'tis credible they would be moved to compassion. Yet I do not desire to stir up that passion in you, sufficing my self that you take notice of it, to the end that you make no doubt of my love, and less of my constancy. I must tell you then, that having lost both my appetite and repose, I pass over whole dayes without eating, and whole nights without sleep. I may seek contentment to a fair purpose in the Conversation of my friends, but I can find it only in Solitude, where my thoughts as ingenious as your self to increase my affliction, represent nothing to me but your cruelty. Judge now if I be not one of the most wretched Lovers in the World. Yet my consolation is in this, that I suffer all these Afflictions for the most worthy subject living, and for whom I would lose a thousand Lives, as being,

Madam,

Your most humble servant, and most faithful Lover.

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160. *Another.*

Madam,

IF my life be considerable to you, return very quickly, that I may be cured of a mortall sickness, which has surprised me by reason of your absence

absence. You ought to be carefull in conserving me, in the passion which I have to your Service, knowing there be few in the world can give so good a Testimony of your worth, to which long ago I dedicated my self,

Madam,

A most humble and obedient servant.

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161. *Answers to the precedent Letters.*

SIR,

LOve's diseases are so easie to cure, that I never spend my charity upon such persons. If you be surprised with that kind of Malady, my absence (whereof you complain) will soon afford you a remedy; but if that should not prove as I expect, then (to your own advantage) the truth of your affection will appear by the continuance of your constancy, which shall render me, as far as liberty permits,

SIR,

Your most humble servant,

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162. *Another Answer.*

SIR,

YOU know I am not accustomed to credit the complaints of Lovers, because they dye so often in word and appearance, that the report of their afflictions does now pass for a Fable. This I give you assurance of, and likewise that I am,

SIR,

Your most humble servant.

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163. *Another Answer.*

SIR,

I Believe you suffer less pain, than you have taken to describe that, which you say my Absence produceth

produceth in you. My beauty I am sure, cannot cause either affliction or sorrow in any man. So that if you continue your Complaints, I shall be forced to begin my Reproaches; Cease then your discourse of Sorrows, and Griefs, and Sighs, and Lamentations; tis a Langnage that Molests me extreamly, and which makes me speak thus freely to you, in quality of,

SIR,

Your most humble servant.

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164 *Other more obliging answers to the Precedent Letters.*

SIR,

I Am sensible of the Affliction which my absence causeth in you; but as it is unavoidable in the Condition I am in, you must of necessity resolve to be patient, since it is the only remedy of your ill. Do not undertake a journey to see me, but expect some occasion or other, which will soon offer it self. Comfort your thoughts with this hope, and the rather because I will partake in the sweetness of it. What need you fear? know you not that if you love me extreamly, I will revenge my self with the same weapon; and if you be constant, I will lose my life rather than my Resolution to dye,

SIR,

Your most humble and most faithful servant.

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165. *Another Answer.*

SIR,

IF I had the power to comfort you with my Presence, you should soon see me where my Letter is now. But being under the subjecti-

on

on of a Father and Mother, who gave me not so much as the Liberty to write to you, all that I can do is to steal it, to comfort you with the Hopes of my Return; Believe me Sir, I wish for it with Passion. since I am at that Point,

SIR,

Your most humble servant.

166. *Letters protesting Love and Fidelity.*

Madam,

I Am constrain'd to tell you, that of all the Persons in the World you are she only whom I affect most entirely; These are no discourses of Complement, my soul expressing all her thoughts with the same innocence that my Mind conceived them, having no other object but your desert onely. If you make doubt of this truth serve your self of that absolute power which you have acquired over me, to oblige my Endeavours in all manner of proofs. My Honour, and Life, are both at your disposure; I will hazard the one and the other, when you please either for your service, or Contentment; since it interesseth my Quiet, that I be eternally,

Madam,

Your most humble and most obedient, and most faithful servant.

167. *Another.*

Madam,

THough I should say that you are the only object of my Respect, and Affections I should represent but one Part of the Esteem which I make of your desert; for I find you raigning so absolutely in my soul, that I have no liberty left

me, but only to publish in all places where I come that I am,

Madam,

Your most humble, most obedient, and most faithful servant, and subject, M.

168. *Answers to the precedent Letters.*

SIR,

THe Lovers of this Age are so accustomed to divulge their Constancy and Affection in all places, that they are as far from perswading the belief of it to others, as they are from the true feeling themselves. What pains you take in seeking to give me assurance that you love me? I am so far from giving credit to the least syllable of those discourses made to my Advantage, that it is a great trouble to me to bear them, being fully satisfied if you love me in that height that I honour you, since I am,

SIR,

Your most humble servant.

169. *Another Answer.*

SIR,

YOU are too Eloquent to be Amorous; a passion so extream, as that which you feign in my behalf, could never be able to express it self, but in feeble tearms. Which forces me to a belief that you imployed more time in Composing that pretty Letter, than ever you did in the Sufferings of Love. But howsoever, your deceit is not so unpleasing to me that I cease to be obliged to your care in turning it to my Advantage, which I shall alwayes receive when you are pleased to reckon me in the number of,

SIR,

Your most humble servant,

170. *Letter*

170. *Letters Complaining of a Neglect.*

Madam,

I Am constrained to say that I am most unfortunate, since three years service could never obtain of you to grant they were pleasing or agreeable. Truly, though that recompence (as proceeding from you) be of an infinite value; yet me thinks the effects of so many dutiful regards, might have merited some small acknowledgment of your Civility But since I have already learn'd my lesson of Love, I am sufficiently instructed in suffering; feeding my thoughts with the comfort of this Consideration, that 'tis You are my Mistress, and I,

Madam,

Your most humble, and most obedient servant,

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171. *Another upon the same.*

Madam,

I Should never have conceived, that since you are publickly honoured by all the World, and perfectly by me, you would have recompenced my Respects with Contempt, and my Love with Hatred. 'Tis true, the Slavery wherein I am tied, forbids me to demand a reason for what you do. Yet my Prison allows me this liberty, to tell you that you are too rigorous to be so beautiful: and that except you change this severe Humour, wherewith you tyrannize over me, you will run the hazzard to lose, *Madam,*

The most humble, and most obedient of all your servants.

---

172. *Answers to the Precedent Letters.*

SIR,

I Wonder you should Complain of my Neglect having alwayes had Esteem for your desert. 'Tis

true, my auſtere Humour has oftentimes given you ſubject to grieve; but I beſeech you think I was never guilty, but in appearance only, of that which you accuſe me, being always inclined to nouriſh a good opinion of your Merit, in quality of,

SIR,

Your moſt humble ſervant.

---

173. *Another Anſwer.*

SIR,

YOU have no pretence to divulge me the moſt cruel and diſdainful Woman alive: for when you maintain ſuch diſcourſes, thoſe that know my diſpoſition, will eaſily know you are in Anger; otherwiſe neither could they excuſe your humor, nor I your misbelief. If my actions had merited the proof of your Study, you would have had a better opinion of my inclination, ſince the firſt time that I have had the Honour to practice you; but ſuch is my misfortune, that all my endeavours are not able to nouriſh in you a good conceipt of,

SIR,

Your moſt humble ſervant.

---

174. *Letters complaining of Inconſtancy.*

Madam,

I Never thought that after ſo many proteſtations of fidelity, you would have loſt even the remembrance of having made them. Hereafter, frailty ſhall not be eſteem'd an adjunct of Humanity, ſince in yours you are moſt inhumane; having thereby expoſed to the utmoſt peril one of your moſt faithful Admirers. But live contented in your new Conqueſt, and know, that of all the Servants whom your Fickleneſs ſhall acquire you, you will never

never find any that will equal my affection, or be to that point that I have been,

Madam,

Your most humble, and most obedient servant.

---

175. *Another.*

Madam,

I Must let you know that your Inconstancy has provoked in me more pitty, than it has procured me ill, being willing to lose the Possession of that to day, which I could not maintain till to morrow. I say Pitty, because I have some respect to your Honour which is more interessed in that Action than my Contentment. I pray God this Lightness may give you as much Satisfaction, as it caused you blame, in the Eye of the World. I shall alwayes be glad of any good Fortune that shall happen you, as making profession to be still,

Madam,

Your most humble, and most obedient servant.

---

176. *Answers to these kind of Letters.*

SIR,

I Shall receive Praise, rather than Reproach, from all that know the reason of my Change; for I was obliged to it in so many respects, that the least of them will sufficiently accuse you for having condemned me. I will give you an account of this Action when you please, and when you are truly informed how things passed, I will have no other judge but your self, what interest soever you pretend to have in the Suit. 'Tis from the heart,

SIR,

Of Your most humble servant.

177. *Another.*

SIR,

IF you knew with what violence I was constrain'd to this Mutation, I make no doubt but you would esteem me far more worthy Praise than Reproach: Imagine the power of a Tyrannical Father towards his Daughter under his obedience: She may weep her fill, he bathes himself with joy in her Tears; her Sorrows, and Lamentations do but increase his fury. This is the case I am in at this present. I leave to your self to Consider what I am able to do against so strong an Enemy. The only consideration which remains to me, is that if I have lost the Quality of your Mistress, yet I will conserve everlastingly. That of,

SIR,

Your most humble servant.

---

178. *A Letter to demand the Picture of ones Mistress.*

Madam,

I Hope you would grant me this humble intreaty which is, to give me your Picture, knowing I value the original more than all other things in the World; that beautiful substance, whose Features, and Graces you animate with so much sweetness, appeared in my sight so adorable, that I long extreamly after the Shadow. You may give comfort to this impatience of mine when you please, by granting me the expectation of that favour: Which I will place in the Ranck of the greatest Felicities which ever can happen me, since it gives me the noblest means of Testifying the Resentment which I have, in quality of,

Madam,

Your most humble servant.

179. *An-*

179. *An Answer to this Letter.*

SIR,

YOUR intreaty is so obliging, that I am forced to grant it, being glad you should have often before you Eyes the Image of her that honours you extreamly. You will do me a favour to believe it, and likewise that I am,

SIR,

Your most humble servant.

---

180. *A Letter to demand of a Mistress her Hair.*

Madam,

I Hope you will not wonder if having enjoyed so sweet a Servitude, I seek after new chains, by demanding a Bracelet of your Hair. To tell you how highly I shall esteem this favour, I must have recourse either to your merit, or my own Love for expression; and being you have perfect knowledge of them both, I leave the Consideration to your self; together with that of the Passion which I have to your Service, as being more than ever,

Madam,

Your most humble and most obedient servant,

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181. *A Favourable Answer to this Letter.*

SIR,

YOUR Merit is of so powerful a perswasion, that I am forced to grant you your request: I will not oblige you to silence, knowing that your Discretion has already prevented my Desires. 'Tis sufficient to put you in mind, that as these favours are not Vulgar, so they require a secrecy of Faith in the Receivers. I hope you will keep it inviolably, while you Remember that I am;

SIR, *Your most humble servant.*

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A COLLECTION OF DIVERS Moral Letters,

Penned by the most Ingenuous Wits of

FRANCE

Collected by *Mounsieur La Serre.*

THE THIRD PART:

BOOK I. LETTER I.

Written by the Cardinal of Perron *his Eminency, to comfort the Admiral of* Joyeuse, *for the death of his Mistress.*

Have ever since the receipt of your Letter been troubled with sickness; especially with a Rheume falling upon my sight, which hath so perplexed me these two or three moneths, that I have not been able so much as to look stedfastly upon a sheet of Paper. I should grievously complain of this disaster which hath been so adverse me, as to deprive me of my chiefest earthly bliss, namely,

namlely, of anſwering your Letter, but that it ha
proved a happy means to facilitate now the doi
of it. For time hath partly performed that whi
you might expect my Letters ſhould have done;
being the moſt aſſured remedy that can be apply
to a grieved mind, whoſe ſores it mitigates with
ſalve of oblivion; whereas other medicamen
make a deeper impreſſion in the wound, by healin
too violently. I ſhall therefore reap this pro
by my delay, and be better confirmed in my ho
of having my Letter take effect, becauſe time m
peradventure have prepared you for thoſe remedi
which before would not have wrought with yo
when the wound was yet freſh and bleeding. S
that I may as a fortunate Phyſitian come upon t
declining of the diſeaſe: For queſtionleſs havi
been three or four months oppreſſed with th
grief, you have recalled into your mind all thoſ
things which may conduce to the eaſing of yo
burden. As amongſt the reſt, that humane felicitie
are ſubject to change, eſpecially a Lovers happi
neſs, which is grounded upon the like inconſtancy
and therefore thoſe who are ſubject to this paſſio
muſt alwayes be prepared to ſuffer the ſame afflicti
ons, and ſee themſelves cruelly divided and re
from themſelves. For Lovers loſſes proce
either from death, or the beloved parties inco
ſtancy and infidelity. But thoſe which proce
from the latter, are beyond compare more di
ficult to be born. For amidſt the diſcomfor
which cauſed to you, through the loſs of th
which was ſo pleaſing to you, if death only hav
ſnatched it from you, there is ſome ſweetnes
mixed with this bitter Cup, and ſome Comfor
through the remembrance of what is paſt. Whe
yo

you think how beloved your ſelf only was, and how this dyſaſter hath had power ſooner to deprive her of life, than of affection. It was a ſaying of the Ancients, That we ought not to judge of the happineſs of men ſo long as they were alive, becauſe that many times amidſt their greateſt proſperities, arrived ſome diſmal changes which diſturbed all their felicity; ſo that death ſeemed to do a courteſie to thoſe it took away during the courſe of their proſperous fortunes, before any dyſaſters croſſed them, giving them this advantage above others, that they had enjoyed an entire felicity without the mixture of unhappineſs. And it is a kind favour, that death hath taken her in the midſt of a violent paſſion, in which ſhe thought upon nothing, nor breathed any thing but you; that you may enjoy this content to have been the ſole poſſeſſor of that ſweet ſoul, without any ſpark of infidelity, or touch of change. Beſides, if you bemoan your loſs for your own particular, you may make accompt it is not irreparable; for Nature having let you live extream worthy of love, it is impoſſible but ſhe hath left ſomething worthy of beſtowing its love upon you; ſo that being beautified with ſuch Graces which you make dayly more reſplendent with your noble Actions, it remains in you to ſee your ſelf inriched by the like conqueſts prepared for you, not by fortune but by merit. And beſides thoſe remedies which time might procure a dull and idle ſoul, yours being continually diverted and ſet a work cannot receive this impreſſion ſo deep as another: it being very difficult for two ſeveral paſſions to harbour together with ſo many equality in one ſpirit, but that one will be overcome by the other; and that the

deſire

desire of glory which hath alwayes possessed a great part of you, fighting against Love, will at last vanquish and subdue it; And cause you with alacrity to bear particular afflictions amidst so many Trophies which are erected to you, and so much reputation as you dayly gain: And that you will make such use of them as that *Roman* Captain did, who seeing his Triumphs mixed with the Funerals of his Children, gave Fortune thanks, that amongst so much Honour and Glory she would be contented with that part, acknowledging it was fit she should have some sacrifice offered unto her. So that amongst so many great and prosperous adventures of recovery of Cities, and Provinces, you will be content to pay Fortune some tribut, who never gratifies men so liberally without mixing her bounty with some envy or malignity. Time therefore having laid these things open before you, me thinks I should easily perform what is left for me to do; and that I shall not need to use many words to divert you from this sadness; but shall rather seek again to open the sluces of your now dried up-tears: For as wholly yielding to grief, is a sign of a weak and effeminate Soul: So is obduracy and the not being moved at all with it, a sign of an inhumane nature, and chiefly in such kinds of disasters, wherein the most setled resolutions are shaken; it having many times so happened, that those who had valiantly withstood the strongest assaults of Fortune, have not been able to resist these petty passions, which have touched them in such a place, where the soul lay open and unguarded, and hit them where they had no armour: so that this facility, which I should blame in others (because Love is a proper-

ty inherent to generous ſouls) I will not only not blame it in you, but endeavour to preſerve it and continue it, that you may not want any part which may conduce to your perfection; ſeeing you ought to be as conſtant in thoſe things which require conſtancy, as pliant in thoſe which require paſſion. I will not therefore commit ſo much Sacriledge as to rob you of ſenſe, and forbid you to grieve upon ſuch an occaſion, wherein, if ever plaints were permitted and excuſable, they are moſt juſt and neceſſary. Wherefore inſtead of applying remedies to your grief, I will ſeek to exaſperate and provoke it, and will conjure you by the goodneſs of your nature, and as you would ſhun ingratitude, to lament this loſs, and accompany it with the hotteſt and moſt unfeigned tears that ever were ſhed. Thoſe fair Lights which glanced ſo many flames into your eyes are now cloſed and hidden. Thoſe Golden hairs which chained and gently entangled your Soul, have loſt their ſtrength and conſtraining force. That fair mouth which held your name ſo precious, and dear, that though it never uſed to ſpeak from the purpoſe, yet inſpired with Love and Paſſion, would take delight in naming it a hundred times in an hour, and uſe far fetched circumſtances, to bring in an occaſion of uttering it, is now clos'd up and mute, and cannot utter that word which was ſo ſweet and pleaſing to it. All thoſe Roſes are withered and defaced, and of all thoſe Graces and perfections which nouriſhed your deſires, there remains no more to you now, but the remembrance that you have loved them: and if your ſoul, alas? be ſo full of forgetfulneſs and ingratitude, you now have nought of her left. What comfort can you then hope for,

or

or receive in such a loss? And if your soul were as hard and insensible as a rock, yet might there issue forth of it fountains and streams of Tears. You lost a thing, the possession whereof was more to be desired by you, than any other thing in the World, and have lost it at such a time, as you had most reason to desire the preservation of it. Had Heaven but pleased to spare her till your return, and let her have enjoyed the honour of so many Victories and Trophies; But it envied (it seems) your happiness, and would not grant you this advantage, for fear lest your Glory should be doubled by the content she would have received if she had lived. For questionless the repute which you have gained in this your last Voyage, is nothing so pleasing to you as it would have been, could you have related it unto her: or as it would be, if her fair eyes were yet full of light and life, to be spectators of those Triumphs which are prepared for you, and serve for bright and shining Suns at the day of your arrival, to make it the fairest and most glorious day that ever was.

For Ambition though it be a desire of being generally respected, yet being joyned with some other Passion, it conforms it self unto it, and becomes of its quality. So that when we bear any particular affection to a thing, and that the desires and motions of your soul turn but towards one object, as it is in this Passion of Love, all the content we receive by the notice which is taken of our merits, takes its course that way: and the reputation which we obtain of others, is indifferent to us, we finding no such delight in it, but when that party which we love looks upon it. I am therefore constrained to tell you, that amongst

so many favours of Heaven and Fortune, so many happy effects of good hap, and your own merit; the sweetest fruits of your labours is taken from you, namely, the content it would have given you, if she had been partaker thereof. And if that *Theban* who triumphed after a victory, blessed fortune, because it had befallen him whilest they were living, who gave him life, to see them united and associated to him in his happiness; what grief may yours be, that she to whom you were joyned by so much a stronger affection, as the Laws of the Soul and Election exceed those of Nature, is not now living to gather the fruits and premises of so many Heroick Actions: the desires of which she had sowen in your soul, and nourished the increase of them? She had seen the beginning of your voyage crowned by its issue: and after she had received this last content from her Corporal eyes, the fled up to Heaven with greater joy and satisfaction: Knowing that fortune was grown into a habit unto you, and into an inseparable accident which can never forsake you. But at the least seeing death hath opposed it, now she is above having forsaken her mortal body, which was but a vail and hinderance unto her, and that she is but a meer spirit and pure light freed from all obscurity; which seeth you and discovereth even your most hidden thoughts: If the Affection which she bare unto you, be yet imprinted in her, as I question not, but it is preserved in that fair soul severed from the body, having been so lively engraven in it: do so, that amidst the joy and the content which she received, her happiness may not be hindered or disturbed by this last discontent (which is the only sorrow she can partake of in Worldly things)

of having placed her affection upon an ungrateful and forgetful person. Serve her after death with the same devotion you did while she was living; Offer up Sighs and Tears to her; Sacrifice your thoughts filled with grief and bitterness, which will be so much the more pleasing unto her, when she shall see them grow amongst victories and trophies, amongst the favours and cherishings of fortune, and amongst the applauding cries of the whole Kingdom: And that she will know how after you have overcome Cities, and Provinces, you will yet submit to love, and suffer your self to be led in triumph in the midst of all your own Triumphs and Conquests. And finally, that the brightness and splendor of your glory hath not so dazeled your eyes, as to hide from you the image of her, who ought to preside over all your thoughts and actions. As you are then bountiful in all things, be so now in your Lamentations and Plaints, and honour this loss with the greatest abundance of tears, that ever love could draw from your eyes, and if your own tears be not sufficient, and that you will desire the Muses to shed theirs also upon her Hearse, imploy my Pen in the Consecrating of them to so pious a use, and I shall endeavour to bemoan her death with immortal tears, which shall testifie your grief to all posterity.

2, *To Comfort* Monsieur *St.* Luke, *for the death of the most vertuous, and most Illustrious Lady* Henrietta *of* Bassompierre *his Spouse.*

THe duty which incites us to give an Answer to such Letters as are witten to us, especially to those which come from Persons of quality, forceth

ceth me on the one ſide to anſwer you, while the compaſſion of your grief, invite me rather to bemoan your loſs, than to comfort you; Knowing my tears will be more acceptable to you, than my diſcourſe. If my obligements ſollicite me to yield you reaſons for comfort, pitty of your paſſion commands me ſilence. Yet I had better take upon me to adviſe than to love; alwayes provided that you ſhall not imagine me to be ſo preſumptuous, as to think there is more prudence in me than in your ſelf. I will therefore comfort you, knowing that as the light of the Sun is hindred by the interpoſal of the Moon, and the brightneſs of the Moon by the ſhadow of the Earth, your Reaſon likewiſe ſuffers an Eclips, by meeting with your Paſſion. And as there is a certain people that uſe to make a dreadful noiſe, tinkling of braſs and Copper veſſels, when any Eclips of the Moon comes, intending thereby to call back her loſt Light: ſo I will endeavour to recal your eclipſed wiſdom with this my Letter, hoping that though it be not ſo full of knowledge as might be required to mitigate your grief, yet you may therein obſerve how lively a feeling I have of your paſſion: And ſhall thereby find that in lieu of the honour you do me, in loving of me, your grief comes to be mine. If I could as well remedy your loſs, as reſent it in my heart; or adviſe you as well as I could ſhed tears to bemoan you, believe that the leaſt thing you ſhould obtain of me ſhould be my life; and the greateſt ſhould be ſuch rare conſolations, that there ſhould be nothing wanting to expreſs both my Love and Duty. But to comfort you for the loſs of your dear Conſort, I firſt implore the aſſiſtance

of your own wisedom, aud conjure you to Remember, you wrong your self in making your grief immortal: seeming in so doing to bear her rather envy than affection, and to be fuller of malice than goodness towards her. The life we live in this world, is properly a death, and death is a true life; And if that be so, why do you lament her who hath exchanged death for life? Assure your self, that if those blessed souls could in heaven bemoan us mortals, they would never cease bewailing our life, which is properly a meer death. But tell me Sir I pray, whiles your Wife was living, or rather dwelling in this World, she was your joy and dearest delight; I ask you now, whether this joy or delight did spring from your own, or your Consorts good? If you answer me, it sprung from her good, and not yours, behold what cause you have to rejoyce; seeing she enjoys so much the more perfect happiness, as Heaven is more perfect than the Earth. If you say your delight proceeded from your own good you have likewise cause to rejoyce, seeing the better part of you, namely your Wife, doth now injoy a glorious and perfect happiness: so that when you shall lay down your mortal Robe, you shall depart with more joy and content, being assured that you are going to find out your better part, which expects you above, with arms stretched out, ready to embrace and welcome you into those Heavenly Mansions. Imagine she went before you, fearing least that if you had gone to shew her the way, you would have left her here full of troubles, and desires. Finally did you ever hear that a man imprisoned with one of his dearest friends, did ever Grieve if his Friend recovered his Liberty before

before him? You will peradventure tell me that if I could ſo much prevail with fate as to have your Conſort reſtored unto you, you ſhould by the ſame means recover your content. I anſwer you, that you ſhall queſtionleſs one day recover her, but it ſhall be with that condition, that you ſhall never more loſe her. Comfort your ſelf then by theſe and the like reaſons, and be merry, or I ſhall think you believe not there is a heaven, or that you do not intend to be one day there with her. If heart purpoſe to carry your ſoul thither, let your you aſcend before you, for if your Wife was your treaſure, and your heart is where your treaſure is; ſhe ſhall in heaven alwayes enjoy the fruition of your heart.

De Roſſet.

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3. *To Comfort the Lady Marqueß of* Mont-lort *for the death of her Huſband. Written by* Mounſieur Du Vair *Keeper of the Seals of* France.

BElieve not Madam, I could have been ſo void of Civility, as to have ſent you a thing ſo little worthy of your ſelf, as that ſmall Book of Meditations, without accompanying it with ſome excuſes in a Letter, had I not been deſirous to divert your afflicted mind, and give ſome reſpite to your eyes ſpoyled with continual tears, which I imagined ſhould ſooner be done, by ſomething you might caſually find under your hand, than what you would imagine to be preſented unto you purpoſely to that end. The grief which poſſeſſeth you is ſomewhat wilful, and rejects what ſoever is preſented to it for its eaſe. But I could not deceive your courteſie. It is ſo natural in you, that

ſorrow which hath choaked up all your other paſſions, could no way diminiſh it. You would needs give me thanks, and I muſt now return thanks to you for your courteous thanks, which oblige me to further ſervice that I am able to yield you. And ſeeing that weak teſtimony of mine affection hath been acceptable to you, I make bold after the eaſe of your eyes, to deſire that of your mind; not to mitigate it with my hand or Pen, ſeeing far more nearer and exquiſit ones have in vain attempted it; but to ſummon your ſelf up to do it. I mean that active and prudent direction which ſhined in all your actions, before this obſtinate grief undertook the troubling of your ſenſes. Come to your ſelf again therefore Madam, and think upon what you go about. You drive away and eſtrange from you the thing in the world you love beſt, and which (if you pleaſe) you may continually enjoy where, I pray, think you that is, which you ſo much cheriſhed and loved? You will anſwer me, In heaven; and ſo queſtionleſs it is, full of joy and content, for ſuch is the condition of the Bleſſed. You believe that which is above to be ſo ſeparated from us, that it can be no more re-joyned to us ſo long as we live. Oh how much are you deceived! God himſelf who is higheſt and furtheſt from our Nature, is continually in us, if our ſouls be fitted to harbour and entertain him, and with ſuch a kind of preſence that we receive thereby an unſpeakable content. The holy Angels are continually about us, and there are ſeveral means to draw them unto us; and the bleſſed Souls, in which the faith of a holy love could never die, but they would continually come to viſit us, if we made our ſelves fit to receive them, and did find nothing in us contrary

to

to their nature and happineſs, which hindred us from journeying towards them. Now, what greater obſtacle can there be unto it, than tears and ſorrow? The wings which muſt carry us up thither, are our thoughts, which animated by our deſires, and by the ſacred ardour of our holy friendſhip, muſt never ceaſe beating till they have raiſed us up to that which we look for. And what do our tears but wet the wings of our thoughts, and weaken and hinder the flight of them? See you not that amongſt the vapours which riſe from the earth, thoſe which proceed from Rivers and Marſhes, and other moiſt places, ſtop in the middle Region of the Air, forced to melt there, and return from whence they came; whereas thoſe which come forth of dry and ſolid matters, ſoar up to the higheſt Region of the Air; till it being inflamed by the Superior fires, they are turned into Comets, falling-Stars, or other Celeſtial fires. And ſo do you believe that your thoughts though never ſo holy, can never mount high, if they be clogged, and wet with your tears. For let us ſay what we will, the cauſes of our tears are Terreſtrial and ſenſual ſubjects; if they, heated by the Sacred flame of this holy amity, and purified from the contagion of deſires of this world, are mounted upon their wings, and take their flight through the whole extent of your calm and undiſturbed ſoul, as through a clear and bright air, you will queſtionleſs overtake that which is fled from you, embrace that bleſſed ſoul, and graſp that ſplendor of Eternal light wherewith it is clothed, and it conſenting to your religious indeavour, will come down again all along your thoughts as by a thred, giving you a more perfect rejoycing therein, than can be imagined. For if the moſt pleaſing delights

of this world are but ſmall ſparkles, which going from the ſoul ſhine through the body, what ſhall two ſouls do, perfectly united and mixed in their purity, by the means of their holy and religious thoughts? And then this bleſſed ſoul dwelling within you (at leaſt by the lively image of your vehement thought) will make you believe it is of your own eſſence. For do not we ſee that in corporal things, a violent imagination makes us believe we ſee and touch that which is furtheſt from us? It will poſſeſs you with full content, and will be glad to find ſtill in you (beſides the rare ornaments of your ſoul) thoſe other corporal graces, which it ſo loved in you, and which ſorrow and grief do daily undermine, if you take not care to prevent it. Try, Madam, that which I ſay unto you, and you will find it moſt true, and make uſe of this troubleſome grief which you cannot rid your ſelf of, to ſpur on your deſire, until you be wholly converted into the ſame deſire of being rejoyned to that, at the loſs wherof you ſo much repine: as Salt-Peter is made uſe of to, redouble the active virtue of Sulphur: which notwithſtanding its coldneſs, ſerves for nothing, but ſo far as the fire of the brimſtone diſſolves, and conſumes it. I know not whether my counſel will be pleaſing to you or no, but I am aſſured it will be very profitable; and that it proceeds from him who is as much as any,

Madam,

Your moſt humble, and moſt obedient ſervant.

4. *A*

4. *A Conſolatory Letter written by* Monſieur Malherbe *to the Lady Marqueſs of* Mont-lort, *upon the death of her Husband.*

Madam,

YOU had received my Letters ſooner, had I believed you would have been ſooner capable of reading them. But I verily thought you hitherto ſo buſied in deploring your loſs, that I made queſtion whether I might with a ſafe conſcience interrupt you; and imagined that I could not without depriving you of an extream content, endeavour to mitigate your ſorrow: But now you have had ſome leiſure to reſtrain the over-flowing of your tears, and recollect your ſpirits, diſperſed through the novelty of this accident: it is time for me by giving ſome teſtimony of my ſympathizing with you, to avoid the evil opinion you might conceive of my ſilence; and let you ſee that if any one hath anticipated me in diligence in bemoaning your affliction, yet they have not ſurpaſſed me in the trueneſs of my reſentment. I muſt confeſs, Madam, that it would be a moſt pleaſing labour unto me, to do ſomewhat which might conduce to your conſolation: Your ſad condition requires it; your qualities invite all that know you, to endeavour it, and the particular affection which I bear you, ſeems to command me to do it. All that which hindereth me, is, that I cannot believe that all the ſmootheſt and faireſt Oratory in the world, can be ſufficiently perſwaſive to mitigate ſo bitter a neceſſity, as that whereunto you are at this time reduced, never again to behold that which you have heretofore ſeen with ſo much delight. I know that upon the like occaſions, one of the chiefeſt reaſons that are propoſed unto us, is the happy condition

dition of those we mourn for. But shall I so undervalue your merit, or the love which the deceased Lord Marques bore unto you, as to imagine that even amidst Eternal happiness he turns his eye toward the earth, and with some kind of sight testifies that the joys of heaven are not altogether so pleasing to him, as to cause him utterly to forget the glory he had in possessing of you? I will not deny, but that in the company where now he is, he tasteth an infinity of delights. But I know, Madam, that in yours he had incomparable ones: wherefore to wish you to assuage your mishap, by considering his happiness, I see no likelihood of it: and to tell you, that in those things which are decreed by irrevocable Laws, the only expedient is to dispose your self to the obeying of them. I esteem you too much above the common sort of people to use any such vulgar language to you. I have lost several things, which peradventure were taken from me for nothing but only to punish me, for an evil inclination I had to love too violently. But all the remonstrances which were made me, have proved ineffectual to me, it would savour of injustice for me to desire a resolution from you, which I could not obtain from my self. Time which ends all things was mine only remedy, and questionless, Madam, it will be yours, though you strive never so obstinately against it to hinder it; His proceeding is slow, but the effect is infallible. Contribute you as much as you can towards it. I do not mean you should forget your Husband; your obligements towards his whole family are too well known to me too advise you to any such thing, and you are to wise to take any such evil counsel. I would have you only debar your memory

mory thoſe objects, which will not ſuffer you to call him to mind without regret. The humour of melancholy willingly cleaves to thoſe imaginations which entertain it. When any ſuch preſent themſelves unto you reject them, and receive but ſuch as may ſerve for a paſtime to you. Eſpecially Madam have a care to reap this benefit by your loſs, that Fortune, which now hath ſurprized you unawares, may find you better prepared hereafter; you are young, and conſequently may live long, it is likely this is not the laſt bickering you will have with her. Let her know, that if ſhe have got any advantage over you, ſhe muſt not ſo much impute it to her own force, as to your heedleſneſs; and that whenſoever you ſtand upon your guard, it will be in vain for her to attempt you. Conſider that in your own miſhap, which you have always neglected in others. That glaſs is not ſo brickle, as what is moſt conſtant in mans proſperity; and that all thoſe Epithets, of Dream, Shadow, ſmoak and wind, which we commonly give to this wretched life, are yet too glorious titles, and high compariſons to expreſs our infirmity. It is not a thing which needs to be much inculcated, virtue being ſo natural unto you, and you having continually before your eyes the Counteſſe's example, which is the beſt I can propoſe unto you. The dammage is common to you both; but the experience ſhe hath in things of this world hath endowed her; if not with more courage, yet with more inſtruction to overcome her adverſaries. She hath ſtill ſtood upright amongſt ſo many falls and ruines ſhe hath ſeen in this unfortunate age; ſo that without any injury to her we may ſay, ſhe withſtands this misfortune as victoriouſly as all the other that have heretofore

heretofore assaulted her. To that I remit you, and to Gods assistance, of whom so beautified a soul as yours, may expect any thing. I implore it for you with all mine heart, and beseech you Madam the same be alwayes continued in your favour as your servant.

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5. *A Letter of Consolation to a Lady upon the death of her Husband.*

By Mounsieur Auuray.

Madam,

I Was thinking on your Victory, and intended to write to you upon that subject, when the news came to me of my Lords decease. Truly the news did much astonish me, and I know not whether this loss hath not caused more alteration in my mind, than in your house. In such a condition where mine astonishment takes away my freedom of discourse, I ought from thence to take a firm resolution, and am sorry to imploy my Pen upon the resentment of this misfortune, which I had destined for the good success of this business of so great concernment, where justice hath shaken hands with truth, rather than with the power of your adverse party. After this inconstancy of Fortune what can I say unto you, only that we must be diffident of it, and seek to shun the means of its tyrannie even in the midst of its fawnings and treaties of Peace. Her kisses are alwayes contagious, and the fruits she yeilds, and which charm the sight, oftentimes bring poyson along with them. Accuse not Heaven in this, as if it bore a particular hatred against you; this deadly and deplorable mishap, hath in our days been seen to befal, the chief Crown of the world, when the loss of a Monarch,

Monarch, who could have been wiſhed never to have dyed, carried mourning into the very heart of joy, and ended the Feaſts and Triumphs of a flouriſhing State with the fears of a Tragedie, whoſe horrour is not yet forgotten. This is not the firſt time the Sun hath been overtaken with a tempeſt, and that the ſame day hath ſeen the Earth in danger of burning, and of a deluge. Pleaſures laſt but a while, their beginning and ending are in a moment. The ſame hour hath ſeen Emperors raiſed to a Throne, and lying in the duſt; misfortunes takes their original from Pleaſures, and oftentimes *ill* fortune is the Daughter of an excellent Mother. And if we will believe the Fable; when the Gods could not make one compoſition of joy and ſadneſs, they ſet them in the tail of one another: ſo that a calm preſages a ſtorm, and an exceſs of perfect health, is a Prognoſtick of a great ſickneſſe. It is an old truth, for which we are beholding to ſome curious mens obſervation; That the very ſame motions of the Muſcles and Nerves cauſing man both to laugh and weep, do mark upon his viſage annoys and contents. Although all dayes be Brothers, yet you ſee but few like one another, and therefore the laſt day muſt be the Soveraign Judge of the life, and give the Sentence of good or evil. The manner after which we are born, doth not ſeem to give us a taſt of continuall Pleaſures upon Earth, they are waters which alwayes run, yet are ever very pure. We find tares amidſt flowers, and many times Poyſons are mixed with things neceſſary for man's ſubſiſtance; thorns and Plants which bear Poyſons, bloſſom as well as the reſt: and we find dangerous ones, very like thoſe that are Salutiferous, as it were purpoſely to deceive

deceive us. No Man breathes but at his first comming into the World, and never a History makes mention of any more than one man, that came laughing out of his Mothers Womb. Doubtless nature can bestow no worser a gift upon us, than a long life, and can do us no greater Courtesie, than to take us quickly out of a place, from whence all the Elements seek to drive us out. Heaven it self hath made three parts of the Earth inhabitable for us, by reason of the excessive heat and cold of the Zones. The Sea steales a great deal from us, though its thefts be not so well known unto us, and all is but to make man know, that he ought elsewhere to seek a place less subject to changes. We have seen both happy, and wretched men, cut off the thred of their life, to hinder the changes of fortune. Witness those drinks so carefully preserved in some Cities; where there was Judges, made a purpose to give Poyson to those whom their miseries obliged to seek after death. I have observed some that have shed tears upon Infants Cradles, and rejoyced at their Funerals, and over their Graves. They need no Comforters, for the very thought of those adversities man is subject to, caused them to be better contented with their last, than with their first day. And I profess, I will approve of that antient Custom which regulated the mourning of afflicted Persons, agreed Reason with Piety; giving them liberty to sigh, and prescribing them a time to cease, and return to their former condition, wherein grief had seized them.

This lesson is so well known, namely, that we are born to dye, and we have so many, and so

frequent

frequent examples thereof, that he would be esteemed a Mad-man, who should think himself to be immortal. But when I consider that we must sleep, if we will live, and that rest is not less necessary than food; I find it most strange, that Life cannot subsist without the Brother of Death. These are Laws to which our conditions are subject, and which ought to be a comfort to us, seeing they are every where inviolably observed. It is an easie matter to overcome grief, against which, patience never takes up Arms, but it overcomes it. This vertue shines more in suffering, than in resisting; and its strength consists, in acquiescing to an evil which we cannot withstand. It hath caused sometimes a dew to be found in the midst of fear, and hath born the Souls of Saints through a torrent of Torments. It can give a fair outside to bondage, and draw comfort out of the ruins of Families, and seek fruits of Life, even in the very bosome of Death. Nevertheless, I will not deny but this was an incomparable mischance, and that the death of my Lord your Husband, even half laid you in the Grave: Your grief is just, and it is the least thing your Soul can do, to discharge its sorrow by the tears of the Eyes, causing its servants to mourn for so great loss. But I must likewise believe that having satisfied the first Resentments of nature, you will renounce the benefit of the Law, which grants Women a year to mourn for their Husbands. Truly I see not any so, but I attribute the violence of their extasie to their ordinary weakness, and it were a great cruelty to forbid them that ease of mind which is so habitual to them; for as the rain appeases the wind, so tears

do

do calm our Sighs. But when I again consider how your body only participates of your Sex; and that one may observe such Resolutions in you as may shame the greatest courages, I may justly boast of having found that Woman of Valour which the Scripture makes so hard a task of finding. One should much wrong your constancy to offer it Weapons. Those who know you, will let you alone, knowing you will overcome in the fight, and that grief is not able to give you any wounds, for which you cannot find present remedies. Your vertues which are all Cordial, and predominate, will quell fortunes insolency, and make it a slave to your will. Why should I lie? if you were less vertuous, this long separation might have filled your soul with trouble, and much disordered your humours. But you know that afflictions are of several tastes, as the Red waters of *Egypt*, which seemed most pleasant to Gods people, and were very hurtfull to their Enemies: so that your patience in bearing what Heaven inflicts upon you, is an assured sign of its love towards you. Though honours and pleasures may raise us to a degree of Eminency, which may cause us envy, yet they are not the surest way to the habitation of glory; we cannot so easily discover Heaven in a Country full of Mountains, as in a plain and Champion place; and delights are like Clouds, which cause night at midday. He that had his sight restored him by the gall of a Fish, and he that dyed with tasting a little Hony, may be sufficient proofs to us of this truth. But my fear of troubling you with tediousness causeth me to abstain, and bury in silence those many examples, I could produce out of Scripture, how divers sorts of griefs have been cured, and finish this

this diſcourſe, wherin having to do with ſuch a generous ſoul as yours, all I could ſay would prove unprofitable, were it not a deſire to confirm unto you that I am,

Madam,

Your moſt humble, and obedient ſervant.

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6. *To* Monſieur de Termes, *upon the death of his Son.*

By Monſieur Mal-herbe.

SIR,

I Juſt now received advice of your Sons death, and he that brought me the news, put likewiſe this vanity into my head, that of all thoſe who might upon this occaſion ſeek to comfort you, I ſhould be the man whom you would moſt willingly hearken to, and had moſt power of you. Sir, there was never ſo bad a father, that felt not ſome grief at the loſs of a Son, were he never ſo vicious; wherefore having alwayes known you to be, of a very good nature, and your Son full of moſt amiable qualities, I cannot chuſe but confeſs, that you would ſeem to be very inſenſible, if you ſhewed not a touch of lively grief in this new, and unlooked for dyſaſter. Friendſhips begotten by opinions begin lightly, and end in the ſame manner. Thoſe which ſpring from natural affection, take ſuch deep root in us, that nothing but a prodigious violence is able to pluck them up. But Sir, when you have done all you can, given your ſelf over to deſpair, and to pleaſe your grief, diſobliged all thoſe who have intreated you to be a little more ſparing of it; Queſtionleſs time will work that upon you, which reaſon could not obtain from you. You have had a great loſs, I confeſs it; and

it would be a moſt injurious complement, to ſeek to mitigate your complaints, by calumniating his merits for whom you grieve. But what pretence could you have to perſwade you, that you ſhould never loſe him? I have heard of ſome perſons, and families, to which God hath granted many extraordinary priviledges: but, never to die, is a priveledge I could never yet hear was granted to any man: Look upon all thoſe Illuſtrious families you know, and ſee if you can find one that hath not ſhed tears upon the ſame occaſion you now doe; let us lay aſide private conditions. If there be any in the world that favours of greatneſs, it is at the *Louvre*. Yet notwithſtanding (omitting things paſt) doe we not ſee at this preſent our good and beautious Queen, Mourning for the death of the King her Father? A Father who loved her incomparably; and a King, who had little leſs than the fourth part of the world, within the extent of his Dominions. No, no; Death is not an Enemy to any one particular Nation, or Family, but to all mankind; and as there is no remedy againſt its neceſſity, ſo its rigour ſuffers no exception. As often as we ſee our neighbours doors hung with black, ſo often are we warned that ours may wear the like garment next.

I know you will ſay, that by order of nature the Father ſhould die before the Son; it is the Fathers and Mothers common Language. But to what purpoſe would one, have death follow the affections of nature; ſhe profeſſing her ſelf to be in the World for no other end, but only to ruine it? Years are all compoſed of twelve months; It is a bound to which they alwaies arrive, but never go beyond:

Our

Our lives are not alike; their length is measured by the will of him that giveth them. He gathereth the fruit while it is green; He stayes till it be ripe; he lets it hang while it is rotten: Whatsoever he doth, the Creature ows this submission to their Creatour, to believe he doth nothing unjustly. He doth no wrong, neither to them he takes away young, nor to them whom he suffers to grow old: To ask why he doth things with such diversity, is to Question that which peradventure we shall not be resolved of: until we come to a place where there is a greater light: now we are in such a darkness as renders all your curiosities unprofitable. There are Plummets to sound the deep Abysses of the Sea, but none for Gods secrets. Believe me, and put this trouble out of your mind; it cannot stay there without diminution of your honour: you have rendred due obsequies to that Son which you have lost, think now upon them which are left you. They are branches of the same stock, and give you the same hopes; take you the same care of them, and live to assist them. I conjure you to it by that charity, which is the cause of your sorrow, and by the extraordinary affection you always did bear to your Wife. You are bound to give her all good examples, give her this, to conform her self always to the will of God; and take heed lest if you should grow obstinate in grieving your self, she who is of a sex, where tenderness of heart seems to be commendable, should grow to such extreams as might add a second misfortune, to this which is already befallen you. Finally, Sir, remember you have a brother, whom not only ours, but all other Forraign Courts hold to be a Mirror and pattern of vertue: You are bound to him as much as

you could be to a father; Bear him that reſpect, to think, that whatſoever Fortune takes away from you, if ſhe ſnatch not him away, you have enough. You were alwayes ſo addicted to glory, that when *France* hath been without jarrs, you have gone into *Holland* and *Piemont*, or any where, where you have heard of Wars, to go in queſt of it. Let none therefore have occaſion to ask you what is become of your courage. Victories which we obtain from our enemies are never ſo far our own, but that we owe part of them to fortune, or to ſome aſſiſtance we have had elſewhere. Thoſe which we lawfully call ours, and wherein no body can claim any ſhare, are the Victories we get over our own Paſſions, when in deſpight of them we keep our minds undiſturbed, or ſet them again at reſt, if any troubles have ſtirred them. I am not ſo ſtupid as to imagine to tell you any thing, you know not far better than my ſelf. But the inclination you have alwayes had to eſteem me more than I merit, and to love me better than I deſerve, obliging me to render you all manner of Services I am able; I thought I could not without a brand of manifeſt ingratitude but contribute ſomewhat towards the eaſing of your grief. If I prevail, I hit the Mark I Aim at; if not, I ſhall at leaſt have teſtified how much I value yours favours, and how much I deſire to continue your love and remain,

SIR,

Your moſt humble, and moſt obedient ſervant.

7. *To*

7. To a Magiſtrate upon the loſs of two of his Children, who dyed of the Peſtilence
By Monſieur Auuray.

SIR,

I Come alone after your crowd of friends, which I have ſuffered to go before me, to ſpeak with you apart. I imagine they have found you more conſtant than *Tiberius*, who himſelf made the Funeral Oration upon his ſon's death; and that they came from your houſe full of amazement, to ſee you ſo reſolute and undaunted in the midſt of a ſtorm, as if you were the maſter of it; Yet ſuch a Popular misfortune befalling your family, cannot chuſe but ſometimes give you ſad and troubleſome thoughts, ſpight of all thoſe great buſineſſes which attend your place. The ſorrow which *N.* conceived, making me to judge of the greatneſs of your grief, obliged me at laſt to witneſs it ſome way unto you, and ſhew I ſuffer with you in an evil, which by reflection is ſo common unto us: And if I have hitherto deferred it, it was to let time give your firſt wound the dreſſing, fearing to fall into that Sophiſters Error, who unſeaſonably preſented a Treatiſe of Juſtice unto the Emperor, when he was employed in Martial affairs, and thought nothing unjuſt, but what reſiſted him. Now ſeeing I can no longer delay it, I am reſolved to ſhew you an operation of Spirit, wrought by the death of your children, and ſtrew (as well as the reſt) ſome few flowers upon their graves.

But ſeeing few words muſt be uſed to great Griefs, as well as to mighty Kings, and that a ſolitary ſilence which continues them, is more acceptable than the converſation of men. who ſeek to divert them; I had almoſt laid away my Pen, and ſhaked off the deſign of writing to you. I fear my

reaſons will add to your ſorrows and the force of Love, deceive my hope of moderating your grief. If my duty did not oblige me to witneſs the reſentment of all thoſe who belong unto you, and are oppreſſed by the ſame ſadneſs, I would have ſurceaſed writing upon a Subject wherein you are able to inſtruct others, and make books in which even Philoſophers might find matter to comfort them. You need not read St. *Auguſtine* nor *Seneca* to mitigate your grief, you draw comfort from your ſelf, and the leaſt of your vertues is ſufficient to heal you. This adverſity, to ſpeak truth, is not one of thoſe which ſurprize the ſoul only, it ſeizeth upon the ſenſes, and ſo diſturbs the whole inward man, that the outſide preſently bears the marks thereof, and the body falls into a languiſhment which leaves it without any other motion, but that which ſighs force it unto. I queſtion not but you are ſubject to the ſame motions as our Saviour was (in his Humanity) for the death of *Lazarus*; but I likewiſe believe you have not been long, without that moderation which Heroick Spirits, like yours, ſhew as well in adverſity, as in proſperity. The firſt motions are free, and owe no tribute to reaſon, but though we ſuffer them to come, we muſt not follow them; we muſt therein do like thoſe mighty Rivers, which run into the Sea, without mixing with it: imitating the Bee which gathers Hony out of bitter Thyme. Grief is a natural diſeaſe, whoſe cure is not deſperate; ſomtimes it is ambitious, and ſeemlineſs only obliges it, to cloath it ſelf with ſuch ſad appearances as cauſes us to look pale and wan. It is a Domeſtick Enemy, ſo much the more dangerous, becauſe it hath a pleaſing and alluring look, and puts on ſometimes the habit of Vertue to deceive us. like

unto

unto those moving fires which light us only, to lead us to some precipice. And as Comets shew bigger and fairer than any other Stars, yet never presage us any good.

It is a Poyson which works strongly, if not carefully lookt to: a Passion commendable but for a time. We ought not to be insensible, and receive blows like a stone which hath no feeling. Wisdom hath Precepts that are not barbarous; it prohibits not the use of tears, but causeth Reason to follow close after, to the end that fair Light may disperse all the clouds and tempests stirred up in the most abject, and weak part of man: common and vulgar souls wait upon their griefs ending, while it is proper to great courages to stop their course.

Of a truth, the excess of an abundant love (such is a Father's) hath great priviledges; it is above the Laws of Constancy, and tramples over respects, and dignities. Have not Senators sometimes wept for their Children as well as you? and have not blushed under their Purple Robes to shed tears at the end of their Lives. In a word, wise men who give examples, govern the world, and follow the best opinions, would hold all those to be cruel, which do not as you do, upon the like occasion as this you mourn for. If that Sect were now living, which was so great an Enemy to all motions of Love, I think it could hardly find any remedies fit for your grief, and would questionless confess, that if all children were such as yours, their fathers grief for the loss of them would be most just.

Besides, Sir, I come not to surprize the resentments of your soul, nor to rob your heart of that tenderness which piety requires of it. Contrary

wayes I come to joyn my sorrow to yours; and if the dead have any feeling or knowledge of the plaints the Living make for them, I offer my mouth, mine eyes, and Pen to bewail the loss of your children, so long as I live. Also you must consider, Sir, that if they died young, their old age was arrived sooner than other mens, they have lived as long as they ought to live; and he dieth not soon, that could live no longer. Howsoever they were come to the end of their race: and that Supream Judg, from whose sentence, there is no appeal, had so appointed it. We ought rather say, their life is ended, than interrupted; for their Death was no way haſtened by this accident, seeing their life was there to have a period. When fruits are ripe in the spring, we must not stay till Autumn to gather them; and it would be the loss of them so to do. Besides, the fairest things last least time. The same day, sees the Rose flourish and die, and man who is the rarest piece of Gods Workmanship and the chief parcel of the World, lives not so long as Stags and Oaks: the fire goes out soonest when it flames most, and the little lastingness of it, is a sign of its vivacity: When things are come to that perfection, that they can neither increase nor diminish, they must end.

Finally Sir, it will appear that your tears are not acceptable to those for whom you shed them, and that all the World finds fault with you therefore. Fortune, and your vertues have placed you in so Perspicuous a light, that all your actions are known: Men often look upon you, and observe even your eyes, so that the very time of your griefs ceasing will be noted. The place you are in, will not afford you leisure to do it. You must lay aside

ſide your own intereſts, to follow the Common-Wealth's; and moderate your tears, to ſtop thoſe wretches lamentations who caſt themſelves at your feet: ſo that they expecting from your mouth the end of their misfortunes; you have not time to think on that which is now befallen you. Beſides, if you had begotten immortal Children, you had not loſt them; Whereas ſubjecting them to the laws of nature, you ought not to find it ſtrange if they be dead. Trouble not your ſelf therefore, if their day of Triumph hath ſo cloſe followed their birth-day, to arive to which we dayly cruciate our ſelves. It is no news for the Tree to outlaſt the fruit, and Children to arrive to their laſt home before their Parents; where good things, and the object that gives them are Eternal. If they have lived but a ſhort time, their Crown will be no leſs beautiful, being purchaſed by that blood which redeemed the world. You need no Revelation to perſwade you they are in happineſs: God took them in their age of innocency, for fear leaſt evil ſhould deface thoſe beauties which are requiſite in thoſe that behold him. So that weeping for their death, would be as much as grieving for that, at which the very Angels rejoyce, and to be ſorry they are in company with thoſe who daily converſe with us, and are employed for our defence. Death hath not offended your love, ſeeing that having ſet them in a place of glory which is to be envied, it hath made them more amiable. If the King would have your picture in his cloſet, were it not as great an honour as could be done to you? And if God takes two of your children who are your image, is it not a ſign he loves the ſame thing as you love?

It is queſtionleſs, a great teſtimony of his affection

ſection to ſecure your wealth, and ſet your deareſt treaſure out of danger. Afflictions are Gods favours, but all men are not capable of receiving them. They make a man perfect; as a workmans Chizel finiſhes a Statue by carving of it. Fire increaſes and mounts higher, when it is agitated by the wind and gains force by its contrary. The flint yields no fire unleſs it be ſmitten; muſical inſtruments yield beſt harmony, when they are ſtronglieſt touched. In a word, Laurels grow not in womens arms, nor within our houſes. That peradventure which touched you moſt, is the kind of death which hath ſnatched from you theſe ſpringing flowers; But yet you have here alſo wherewithal to comfort your ſelf; ſeeing two great and mighty Princes, who were both juſt and potent, died of the Plague at the ſiege of *Jeruſalem*; and that *Alphonſo* King of *Spain*, and *Marcus Antonius*, who was the ſon of a Conſul, came to the like end, an evident teſtimony, that great men herein have no more priviledges than others, and the moſt contagious diſeaſes reſpect neither the Purple of Kings, nor the Philoſophers habit. It was the ſcourge which *David* made choice of, as the mildeſt; deſiring rather to dye by Gods hand than mans. Grieve not becauſe your children enter into glory at the ſame door as *Lewis* did, who gained Heaven, while he was about the conqueſt of the holy Land; and leaving them in their repoſe, look here below upon the hopefulneſs of your two eldeſt; they are thoſe will make you live after death, and will themſelves grow old in offices, that enſuing times may not have leſs happineſs than ours, and they yielding you Nephews, your family may have men as deſerving as your ſelf to ſerve the ſucceſſors of this Crown.

As

As for my part, Sir, since it is our families hereditary right to yield you servants; I shall more esteem of your succeeding my Parents in their desires, than in their wealth, and will alwaies seek opportunity to be as they,

Your most humble, and most obedient,
Subject and servant.

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8. *To a Father upon the loss of all his Children. Written by Monsieur* Auvray,

SIR,

THere must be strong reasons to comfort a man in great afflictions, and I having but weak ones, would not so much as have thought upon bringing you any remedies: but that I knew you had at home both better and more present. My chiefest design is to endeavour to make you break that deep silence, which hath made you so solitary, that one would imagine death had at the same time taken away your speech, when it seized upon your children. This last which you now have lost and saw but clay enough to make it a Christian, and place it in the number of the Elect, hath questionless touched you more to the quick than the other, having almost committed a parricide in its birth, by depriving her of life who gave life to it. I am sure, it put you in mind of the others you had lost, and renewed the former tears which you had shed upon their Tombs. Yet what would you say, if I should fall to reproving instead of comforting you; you loved your children, and now you grieve for them: must one grieve for love? Grief hath this great evil in it, that it is not only unprofitable, but ingrateful, seeing when we are grieved to the utmost, we reap nothing but annoyance by

by it, and it takes away from us the remembrance of thoſe contents we formerly received. It is, methinks, too ſtrict an injoyment of things, to eſteem only the preſent, and rank thoſe that are paſt in the number of thoſe which never were: Joys for what is paſt, and hopes of what is to come are but affected things; yet yield no ſmall content. Expectation of good, and the remembrance of that which we received two years ſince, pleaſe our mind after their own faſhion. It is true, that the future is not ours, but that which is paſt, Time himſelf cannot take away from us, and cauſe us never to have been happy after he hath once made us ſo. Our mind is not like the *Danaides* Sieve which never could hold any water; after pleaſures are once entred into it, it lyeth in our power to retain them there, ſo we have never ſo little memory.

How many great Perſons have ſeen their Children go before them, and never ſo much as altred their countenance? How many have been known to dry up their Tears, at the fire which turned their Bodies into aſhes. And from their Funeral Pile go to the Senat, to accuſe vice and defend vertue? Beſides, you daily go on the ſame way they went; have a little patience, and you ſhall ſee them again, never to looſe their company. Think not time long, you are running after them, and Time which muſt eaſe your grief, bring you along as faſt as you can, to the place of their abode, Are you not ſorry they have out-gone you? To complain becauſe they are dead, is to bemoan their too quick arrival to the Harbour. After we come into this World, there remains nought for us to doe, but dye; and we come into

this

this life, but only to go out of it. Of all what must befal us, nothing is more certain than death, and we complain of a thing wherein no man as yet was ever deceived. You will tell me they died young; and doe not you know, that those who live longest, sometimes live less than others? Experience hath truly shewed us, that those who pass over many years, endure not less crosses, and hinderances; Life, of it self, cannot be taken for good nor evil, it is rather that which makes you taste of both.

It is true, they might have performed wonderful things, following your examples and instructions; but who knows whether they might not have taken after the greater number, which is not of those who are good. If we well consider, the evil inclinations and habitudes of youth in this age, children give us more cause of fear, than of hope. Yet, I doe not intend you should be made of Bronzo or Brass, and that you should in this case were the same visage as when you are deciding of Controversies, and judging between Parties: nor that you should have your love questioned, looking upon this Division of your Family, as you would behold the Funerals of some unknown Person. The dead will be otherwise looked upon than the living, and seeing those pretty mouthes now silenced, which were wont to yield you such pleasing entertainment; those eyes closed that cast such tender glances upon you; and those delicate hands cold and languishing, which gave you such loving applauses: if your Spirit should I say calmly behold these sad Accidents, it would be a sign rather of senselessness, than of Vertue.

When

When tears eaſe us, we may let them diſtill without reproach: we muſt ſuffer, not command their guſhing out; we ſhead them through affection, not for faſhion ſake; women weep naturally, and the moſt inſenſible for imitation. Eſpecially it is a meer folly to be inſtructed therein by examples, and follow any other motions but thoſe of our own hearts: it is ſufficient to be ſad for our ſelves, without imitation of anothers grief. Sorrow that is not Hypocritical always hides its ſelf internally, and dares not ſhew it ſelf abroad, for fear of being diminiſhed: that which ſeeks ſpectators, and ſhews its ſelf in Theaters, is never Cordial. Some will ſeek to gain reputation by their Tears, and make themſelves ſad on purpoſe to be commended for it. Yet while they ſeek to reap credit by ſo bad a cauſe, they doe not perceive that the people which ſee them make their wry mouthes, hold them effeminate if they ſhew too much Reſentment, and cruel if they ſeem not to be moved. Let therefore reaſon guide us, not fearing that ſhe will oppoſe natural neceſſity: when we are ſmitten in the right place, queſtionleſs ſhe will yield, ſeeing ſhe approves of tears in Magiſtrates eyes, who are both States-men, and fathers of a Family. There is no vertue that takes away our ſenſes: wiſe men enjoy ſorrow as well as other men, but their ſpirits bear it in another manner than vulgar people doe. Tempeſts, which may moleſt a Pilot, doe not take away his courage; his vertue is not ſeen in a calm but amidſt tempeſts; his body may be ſometime carried up to the Starrs, and ſuddenly again down into Abyſſes; he muſt follow the motion of the waters and veſſel: Let the skie fall, the Earth

riſe,

riſe, and let the whole World be turned upſide-down, his mind will never be diſturbed. I confeſs there is more pleaſure, in making known ones vertues, and ſhewing moderation in good, than in bad fortune. *Phidias* was admirable, even when he wrought in baſeſt and moſt abject materials; yet not comparable to what he could perform upon *Ebony*, *Alablaſter*, or *Marble*: he did all things perfectly well, as far as the ſubject he wrought upon would permit, but his richeſt Pieces were alwayes the rareſt: And to ſpeak truth, Vertues are more reſplendent amongſt riches, than in poverty: Gold conduces much to the ſetting forth of a Diamond: it is eaſier to goe well amidſt Roſes, than amongſt Briers; in ones native Countrey, than in baniſhment. This is all Sir, I intend to ſay to you concerning your loſſes, and of your vertue which are both incomparable. And whereas many do bemoan, ſo they alſo admire you: and your conſtancy cauſes as much aſtoniſhment, as your miſfortune. I know ſome, who ſeeing your ſufferances, are more touched with envy, than compaſſion, and would not, peradventure, refuſe to fall into the like dyſaſter, if they were ſure to appear as couragious, and conſtant as you do. *I* conceive you have ſome joy mixed with your diſpleaſure, which moderating it, hath given me leave to expreſs unto you the duties of, *SIR*,

Your Servant.

9. *To*

To Monſieur des Hameaux, *chief Preſident of the Court of Aſſiſtants in* Normandy, *upon the Death of his Father,*

By Monſieur de Boys-Robert.

SIR,

I Have not ſhewn my ſelf ſo ready to condole with you, for the death of your Father, as I ſhould have been: believe not tho, I beſeech you, that I have had leſs reſentment of it, than any of the reſt of your friends; and amidſt the reſpect I bear to your juſt tears, impute my ſilence only to diſcretion. I believe verily, that I have been more touched with this loſs, than any of thoſe who have written to you about it, ſeeing I have felt that grief in my heart, which they peradventure wore but at their fingers ends. But when I conſidered the continual and extream pain he lived in, whom you now mourn for; I thought it had been more convenient to pity his too long and troubleſome life, than lament his death which hath delivered him out of a great deal of miſery. Had he left you in ſuch years, wherein his direction had been yet needful for you, and that he had not arrived to that age, within which mens longeſt life is bounded, yet I ſhould not have needed to trouble my ſelf to ſeek out expreſſions to comfort you, knowing your ſpirit ſo well as I do; for I know leſs than you have, would be of force ſufficient to encounter with the greateſt evils. But God be praiſed you have gone through all thoſe degrees of Honour, that were requiſite for the raiſing you to the eminency of his place; and death (which in all likelihood, ſhould long before have ſeized on him) ſeems to have favoured his deſigns and your expectation, by giving him as much time as he deſired to put it in-

your hands. Now that you are heir of his Wealth and Honours, and out of that trouble which his perpetual ſickneſs cauſed to your mind, and at ſix and twenty years of age poſſeſſed of one of the chiefeſt Dignities of our great Province: ſhould not I be ridiculous, if I did bemoan you? and you unjuſt to exceed in grief for him, whom your vertues cauſe to live again? For my own part, I do not believe you needed any mans advice, to reſolve your ſelf againſt this loſs, and that your own reaſon hath furniſhed you with as much aſſiſtance as you could have deſired from your friends. If I had written any ſooner, while your grief was yet freſh, I might have drawn ſome ſorrow out of your common reſentment. But I know you would not willingly have me offer violence to my Pen's freedom, which only delights in pleaſant ſubjects This is all the excuſe I ſhall make; for having ſo long deferred this teſtimoniall of the duty I owe you; Aſſuring you, Sir, that I am,

SIR,

Your ſervant, &c.

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10. *Of Conſolation to the moſt Illuſtrious Lady Marqueß of* Chaumont *upon the death of the Earl of* Tournon *her father.*

By the Lord Riolant.

Madam,

I Marvel not, that the rareſt wits (though in that moſt ill adviſed) have gained no other reward or recompence for their watches, but an extream diſpleaſure, for having been unwelcome gueſts unto you. It was an importuning, and diſpleaſing of you, or rather a kind of Tyranny, under the pretence of friendſhip, to ſeek to make you impaſſible

in a grief, which would turn to shame if it were
felt. Not but that their writings might have
even sorrow it self (if it could have rid them
have taken comfort; But because your grief
that time having predominance over all
Passions) could not have yielded to any rea
that would have presumed to present you any
fort. Those Swan-like notes are yet harsh in
ears, to which nothing seem so pleasant as
birds tunes which presage death. This adva
perswades me, that my voice will be as acce
ble as theirs was displeasing to you, for it proc
only from that sadness which possesseth you
hath forsaken and quitted those hardned, or ra
inanimate bodies, which would, or could, end
to see your eyes without tears, your breast with
sighes, your soul without sorrow, and your to
without laments, having had such a loss, as no
after dan now befal you, that may be compared
it. No Madam, let no such pittiless guests
welcome to you. Let your Cabinet door be sh
against them, seeing that they grounded themselv
upon the opinion of those unnatural Philosophe
who totally forbid their wise men the use of sig
these would be as barbarous as they in hindri
yours. Yet I believe not but seeing you a fathe
less daughter, they would be more pittiful th
their Sect permits them, and forgetting the care
comforting you, would help to bemoan your lo
Their souls, were they never so obdurate, woul
learn to becom sensible, and their eyes void of al
moisture, would find the use of weeping by your ex
ample. Weep boldly then, seeing none is against the
delight you take in mourning; and seeing that eve
Vertue it self approves of those Laments which are
expressi

oppressed upon the first commotion of Nature. Weep Madam, sigh, and be sorrowful. Sadness cannot be excessive in such an evil, and nothing ought to hinder you from it, seeing your grief will yield you some kind of pleasure. Oh how happy should I have esteemed you in your misfortune, if your Honourable father had been endowed with less perfection, that he might have been less lamented. But the *French*, and all strangers confesse, that *Europe* hath not eyes enough to weep for his losse, nor streams of tears enough to expresse their grief, which notwithstanding is not great enough to equal their misfortune.

The peoples sighes are doubtless extream, the Great ones laments excessive, and yours beyond compare. But let you and them mourn for him as much as you can, or will, yet can you not do it as much as he deserves: and he that would displease you beyond measure, need but to advise you not to be afflicted. Yet if I perswade you to tears I mean they should be tears of compassion, and not incompassionate. I would have your courage stricken, but not overthrown, your spirit moved, but not transported; your self wounded, but not conquered, not exempting you from the Commotions and troubles of the mind, but wishing you to regulate and moderate them by reason. The sence which you have of such a loss authorizeth your tears, but Vertue forbids you the excess of them. Forget nothing of that which your duty and misfortune obliges you to; but yet do nothing which may call your constancy in question. Take heed for just actions. Think not, Madam, that I mean to dry up your tears, I will but wipe them off, and if I thought they could revive your father, I would

desire of heaven they might never ceaſe. But
thing leſſe, for death is never a whit more pitti
Alas if that could be ſatisfied with tears, how ma
gallant warriours, think you, who dyed at
ſiege of *Troy*, would have been revived and go
into *Greece*, to ſee their mothers and wives, w
wept and lamented them ten years: Forgo th
your complaints, which, unuſeful to any good e
work nothing but evil. Submit to ſuch accide
which cannot be remedyed, ceaſing to look af
that which is not to be had. Would you have
ſaid, You will hate your ſelf to gain the glory
having conſtantly loved another? but it would inde
be hating, and not loving of him, to wiſh him up
earth again to endure the diſcommodities of a tro
bleſome life.

Would you have him hazard Eternal bliſſe, t
regain infallible unhappineſs? and ſeeing himſe
ſecure from the malice of Fortune, Men, and Death
again return into thoſe fears which are inceſſant
cauſed unto us by theſe three enemies. It were
kind of madneſs perpetually to afflict ones ſelf fo
him who ſhall never ſuffer again: and as it is cruel
to weep for none, ſo it is envy to weep for one th
is in happineſs.

I would continue in relating to you all the re
ſons which are uſed upon ſuch ſubjects; were it no
that abuſing your patience I ſhould offend the ex
cellency of your Rare Spirit, endeavouring to entertain ſo great a thing with ſuch weak Diſcourſes; and
with Vulgar Conſolations, mitigate ſuch ſenſible re
ſentments.

It is true, your grief is too ſtrong to be cured by
weak remedies, and my wit too weak to give you
reaſons to leſſen it. Yet I will not ſtop in ſo fair a
way,

way, seeing you have means sufficient at home to facilitate your perfect cure.

I pray, Madam, let me ask you, whether it be the grief of being separated from your Deceased Husband which Torments you? or are you troubled by reason of the sorrow he might feel for abandoning of you? You will surely answer me, It is both, and I confess, I verily believe it. What a father was it? doe you see him come out of his Grave to comfort you, and tell you that he dyed most contentedly, having left his good daughter (for so Madam he was accustomed to call you) Wife to one of the bravest and wisest Lords that ever FRANCE bred, and to have seen you not only a Wife, but also a Mother, and a Mother to three young Lords, who will one day be an assured, and Honourable staffe of your old age, and to him a Memorable Posterity.

But seeing your plaints have been permitted you, and that after your weeping you must at last be resolved; yield unto your self reasons of Comfort, as you have been curious in finding out such as might authorize your grief.

You will questionless answer, You expect them from me, seeing I have voluntarily offered my self thereunto. I will, Madam, and you must suffer me to tell you that the loss of a Father, especially of such a Father as yours was, is infinite; Yet you ought to consider, that we must dye, and that it is the condition of all humane things, but especially of rare and beautiful ones: That Lillies dye as soon as they are born, and Roses wither as soon as they are bloomed. You will surely acknowledge, that it is more necessary for men to dye, than to be born, and that consequently, grief grounded upon the decease of any, is unprofitable. But are not

you like one of those Physitians, who, when they are in health have store of remedies, for all manner of diseases? But being sick they know not where they are, they are blind in their own disease, and are forced to send for others of their own profession. No Madam, your soul is too strong to be so cast down, and too couragious to yield to afflictions. I know your grief is great, but I likewise know it is not so obstinate, as not to yield to your own remedies. That is, to look upon the favour God hath conferred upon you, in not causing you to feel that sorrow which commonly is inflicted upon those whom news is brought from far, of their parents decease. I beseech you, Madam, consider what a content it may be to you to have tryed all manner of remedies for his recovery, and have omitted nothing that a daughter could do for the prolonging of his life that gave her her. What happiness, what favour, and content, was it to have him dye in your arms, with so many rare expressions of words, of zeal towards God, and prayers to obtain forgiveness of those (if any) whom he had offended? What happiness was it also not to have been affrighted with hearing him dead, if fainting with wounds, stifled under a heap of dead bodies, trodden to pieces under Horses feet, his Sword in his hand, harbouring revenge in his Soul, Oaths which rage in such occasions puts in mens mouths, without the honour of a Tomb. lying at the mercy of fowls, and beasts and voyd of trouble to seek out his body in a Field of battail? Who would not then blame your tears if they continued, and who could maintaine them to be just, if they had no ends? They would not avail him for whom you shed them. You could

not

to move the deſtinies with your tears and complaints, they have no ears to hear, nor eyes to ſee you. If they had either, their pity, though merciles, would force them to grant you that which once they granted to *Orpheus*; and then again would you fall into that trouble which he was not able to avoid; being forced to weep again for that which you would (as he did) loſe again, there remaining nothing to you of your enterprize; but the re-loſing of that which you could not keep. And if they had both eyes and ears, and that they ſhould for your ſake once more break their laws, what could you hope to gain thereby, ſeeing heaven hath poſſeſſion of that which you deſire? See what would become of your reputation, if you ſhould alwayes mourn for that which ought not to be mourned for, being the laws of life oblige and bind us to the laws of death. And death is as well an eternal part of our ſelves as life, which doth but only guide us the way to death, and without death we could never attain life. So, Madam, I am aſſured your thoughts will be alwayes framed by wiſdom, and your actions will not give your vertue the lye. And as *Eumenes* ſaid, he would never acknowledge any to be more mighty then himſelf, ſo long as he had his ſword in his hand; ſo you will not be overcome, ſo long as you have your own reaſons aſſiſtance. And all theſe conſiderations make me believe, that your grief will be to your ſoul, as rain is to Scarlet garments, which it wets but never diſcovereth; and promiſe me that theſe diſcourſes will do no more to you then the ſhelf rain doth to Rocks, waſhes their outſide, but never wets the inſide of them. I will therefore end, Madam, and for a loſt comfort which com-

prehends all others, conjure you to conform yo
ſelf unto the will of God, from whom depends
our Reſt. I as much deſire Him to aſſiſt you, as
wiſh theſe lines may be pleaſing, and irreprovable
witneſſes unto you, of the ſervice which I hav
vowed unto you, being,

Madam,

Your moſt humble and moſt obedient ſervan

11. *To the Lady Princeſs of* Conty *upon the death of her Brother, the* Chevalier de Guiſe; *which was killed by the breaking of a Cannon he ſhot off.*

By Monſieur de Malherbe.

MADAM,

BEing hindred from comming to St. *Germain* by ſome affairs, yet deſiring not to fail in my duty, I daily inquire of your health: My manifold obligements make it dear unto me; and, conſidering in what ſad condition you went away from hence by reaſon of the ſad Meſſage you received of the death of your Brother. I fear time, though never ſo good a Phyſitian, hath much ado to give you any eaſe. All I can hear is, that you ſigh at St. *Germain* as you did at *Paris*, and that all ſorts of objects cauſe you to renew your complaints, that Conſolations are no welcomer to you then they were wont. And finally, that you are in a manner the ſame as you were the firſt hour this doleſull news was brought to you. I know, Madam, that by condemning your tears, one would ſeem to be ignorant of the greateſt Reſentment that Nature can afford. Other paſſions are limited within ſmall bounds, which if they go beyond never ſo little, they exceed good deportment; that of love is extream

extream laudable when it is extream violent: and I confeſs, that if hitherto you had done leſſe then I ſee you do, I ſhould have abated ſomewhat of the opinion I have of your nature. But now you ſeem to paſs from the love of a brother, to hating of your ſelf, and make your ſervant to apprehend ſome bad iſſue of this obſtinate affliction. I cannot ſo far neglect vertue (whoſe almoſt only ſtay you are in this Court) nor its intereſts, as not to intreat you to give me leave to avoid pleaſing of you, to be angry with your grief; and ſhew you that you cannot without ſhame yeeld to an enemy, which having no ſtrength but what it receives from your weakneſs, will queſtionleſs give over perſuing of you, as ſoon as you ceaſe to give him way. What doe you mean to do, Madam? What is become of that fear of God, which alwaies made you ſo exactly conformable to his Will? In what darkneſs is that light of ſpirit buried, wherein you were renowned amongſt all the Princeſſes of the Earth, have you been ſo careleſs in conſidering the courſe of the world, that you never noted the inſtability of humane things, which brings forth every day ſome new trouble? And that to find in it a Life without any croſſes, you muſt ſeek among them that laſt but from Morning to Evening? You are ſo neer the Queen's Perſon, and ſo aſſiduouſly with her every where, and at all hours, that none can have ſo perfect a knowledg of her as your ſelfe. You ſee there can be no greater piety towards God, no goodneſs towards men more general, nor no carefuller a conduct in Publick affairs: and yet, were there ever any more ſenſible aſſaults then have been given to her incomparable vertue? Reckon up if you can all the aſſaults her

vertue

vertue hath hitherto endured, it will go hard, after ſo great an example, you cannot patiently ſuffer ſome one of thoſe many adverſities, where-mans life is full, to touch you. You will tell me you could eaſilier have had command of your ſelf in any other affliction then that which you now endure. I know not, Madam; you have perſons enough yet Surviving, of which if you were deprived, I doubt not but you would grieve as much for them, and uſe the ſame language: But put the caſe it were ſo, and that this were the chiefeſt of all the misfortunes that could befall you: would you exact this ſubmiſſion or civility from fortune, as when ſhe were minded to take ſomething from you, ſhe ſhould ask you what you were moſt willing to ſpare. Is this a courteſie to be expected from an enemy, and a mercileſs one as ſhe is, that having drawn her ſword to ſtrike, ſhe would ask in what Place you would be willing to receive the blow? Know you not that ſhe hath her choice of us, and all we have: and that we muſt reſolve upon the firſt occaſion we ſhall have, to ſee her take any thing away from us, to relinquiſh the reſt alſo to her diſpoſal? I grant your Brothers death was a moſt ineſtimable loſs; I reſtrain it neither to your ſelf, nor yours. The King and Queen whom I have ſeen in your Chamber, weeping for him in your company, and have gone home to your eldeſt Brother to do the like with him, have ſufficiently teſtified unto you, with how much affection they participate of your grief. The whole Court, yea, all *France*, hath done the like. And to ſpeak truth, this young Prince, whom none could exceed in comlineſſe of Perſon, did accompany this Ornament with ſuch a mildneſs of ſpirit, Generoſity of

courage,

courage, and purity of Conſcience, as did no way contradict the opinion every one had of your families greatneſs; namely, that it could Produce no mean thing, But what, Madam, ſeeing he was man, ought he not to ſuffer all that other men have ſuffered who came into the World before him, and that all thoſe who ſhall be born in ſucceeding ages muſt likewiſe be ſubject to? It ought to be ſo Madam; Let there be never ſo much difference in our condition of living, we are all equal in the neceſſity of dying. It is a Law which admits neither diſpenſation nor priveledge. Let us be born under the Splendor of Palaces, or within the obſcurity of cottages; upon cloath of gold, or a dunghil; amongſt *arras tapeſtries*, or Cobwebs; not any one thing exempts us more then another. I, but he might have lived fourſcore years, and he reached not ſix and twenty. Will you, Madam, be ſatisfied upon this complaint? Remember by what Clock his hour ſtruck; was it not by that Clock, which being framed when ages were framed, by the Author of all Ages, which governs the Sun as the Sun governeth ours, and by an abſolute Soveraignty aſſigns a beginning and ending to all things from one end of the World to the other? And that way, Madam, as we muſt expect no favour, ſo we need not fear any unjuſtice: Your Brother hath not I confeſs lived as long as he might have done, but he lived as long as he ought to do. And if he who lent him life were to be accountable for his Actions, he could ſhew you, that he, when he redemanded his life from him, it was without making him loſe one minute of time that he had granted him to poſſeſſe it. Neither will I ſtop here, Madam; I will have you paſſe from this conſideration to another. How

do you know but that for retribution of his ex ordinary devotion, that Eternal Providence, wh is alwayes disposed to the good of its creatu would not give him leisure to do any thing wh might lessen the reputation which he had acqui by his integrity, and diminish the content his pr perity had given you? Certainly, vices and vertu associate themselves in our behaviour, as well joyes and sorrows do in our adventures: Ho know you then, but that when he dyed, the vi tues and joyes of his life were come to a period and whether that were not a great favour to cu off those dayes from him which he was to spe amongst vices and annoyances? His inclination indeed were good, but what pernicious counsellers are the heat of youth, wherein we are subject to furious passions, the boldness of a condition to which all things seem to be permitted, and the communication of evill companies, of which in this world it is as difficult to avoid the sight, as to not imitate them after we have seen them? The constitution of the body be it never so good and strong, will be crazed by conversing continually with thos who are sick; and the resolutions of the soul cannot be so strong, but that they may be corrupted by a frequent conversation with evil company. Besides, would this be a good consequence, He would alwaies have been a honest man, therefore he would alwaies have continued happy: he would never have done no harm, therefore he would never have received no wrong? Fortune useth her affections imperiously, she followeth whom she pleases, but never adheres to any. And if she love, it is alwaies reserving that liberty to her self, to hate when she pleases. Could you, Madam, perceive so many slips

of

of her inconſtancy towards others, and never fear any towards your brother? And imagine with your ſelf, that as dying betimes he hath given you cauſe no murmur againſt the ſhortneſs of his life; ſo he might by living longer have given you cauſe to be troubled at the length of his life? I know, a ſeaſon abounding in flowers, preſages a plentiful Harveſt; but how many times have we known it happen that a ſtorm of hail, a deluge of ſhowres, an exceſs of drought, or ſome other ill diſpoſition of the air, hath left us nothing to gather, but leaves inſtead of fruit, and ſtraw in lieu of Wheat ears? Your brother he was a Knight of *Malta*, might have deſolated all the Coaſt of *Barbary*, ruined *Algier*, burnt *Tunis* and *Bizerta*, broke the Trade of *Conſtantinople* in *Alexandria*, reſtrained the *Turkiſh* Gallies beyond the *Boſphorus*, and have given the Soveraignty of the Eaſtern Seas to Chriſtians. He might alſo as Lieutenant General of a Royal Army, land in *Syria*, ſet up again the *Lorrain* croſſes in *Paleſtina*, and carry the *Flower-de-luces* to the remoteſt parts of the *Indies*, and be crowned with greater and more glorious Victories then any of his predeceſſors. Indeed, there was no impoſſibility in all this, or at leaſt which might not with great likelihood have been expected from him. But Madam, let us look on the backſide of this Medal. Might not his Army by ſome inconvenience, which commonly put panick terrours amongſt the Souldiers, have been Routed and put to flight, whereby though guiltleſs, he might have ſhared in the diſgrace? Might he not have fallen into the *Turks* hands and ſeen himſelf (according to their cuſtom, in the Tower of the black Sea, or yet more cruelly have been put into ſome other Priſon, out of which

all

all the gold in the world could not have ranso
him. These news Madam, would have caused
insufferable afflictions; but here is yet one no
horrid then any of the other. Might he not be
so sensible of Honour as he was, and tickled by
reputation of two Duels, wherein he had as glo
ous success, as he had generously undertaken them
have adventured upon a third, in which, though
shewed the same courage, he might not have
the like event? With what displeasure, or rath
despair could you have seen him brought home,
least maimed for all his life-time, or bearing upo
the eminentest parts of his Visage, the marks of
own misfortune, and his enemies valour? Let us
you please Madam, lay aside these kinds of inco
veniencies, and let us cast our eyes upon an infini
company of diseases, which might have brough
him to such a condition, that you might for h
rest have been obliged to pray as much for his deat
as his mortalest enemies could have done. I know
his good complexion presaged much health, bu
how many strange diseases be there, which we ne
ther know the cause nor cure of? The late deceased
Cardinal of *Lorraine* under the title of Saint *Agatha*,
Brother to this now Duke of *Lorraine*, was of such
a temperature as nothing more could be desired
therein: his dyet could not be better nor more
regulate then it was. And yet what torments (I
speak not of common ones, but even of such as the
very hangman would tremble at,) were those he
endured from the nine and twentieth year of his
age, at which time his torments began, to the for
tieth, when their continuance brought him to his
grave? His sickness for the space of eleven years
was the practice of all the Physitians, not of *Eu-*
rope

one only, but all the World. From ordinary they proceeded to extraordinary remedies, the Church prayed for him as for a great Prince, and moſt worthy Prelat. And laſt after all means had been tried, all that could be gotten was, that three years before his death, his pain became a weakneſs of all the parts of his Body, ſo great and ſo general, that all the functions of his life were taken from him, ſaving his ſight and ſpeech. You know this Hiſtory, he being one of your family, and we all know it, becauſe it happened in our Age. Ruminate in your mind, Madam, and tell me whether if you had ſeen your noble brother in the ſame caſe, you would not have almoſt given your own life upon that condition he had loſt his in the Cradle. Yet let us be altogether indulgent to your deſires, Madam; and let us imagine that by a good Fortune, ſuch as might deſerve to be reckoned amongſt Prodiges, his Health as well as his ſaid Fortune had perpetually laſted in the beſt degree of perfection, as you could have wiſhed it. Know you not, that our courſe of life is like that of the year, in which the firſt months have the Sun almoſt without any clouds, and the latter clouds, without any Sun? do you think you ſhould alwayes have ſeen him as he was, and in that ſtate in which we obliged all thoſe that beheld him with envy, to ſpeak of him with admiration? No, Madam, mans life hath Lees as well as Wine. To live and to grow Old, are things ſo conjoyned, that imagination it ſelf can hardly ſeparate them. He that created all things, did incloſe them all within the circles of their ages, that nothing might be exempted from their juriſdiction. Eternity is no where but in Heaven. Upon earth all things are

ſubject

ſubject to change, not every year, moneth, or week; but daily, hourly, and every moment. We ſhall not be to morrow what we are this day, and I Madam am no more the ſame man I was when I began to write this Letter to you. Years ſpoil the very Marbles, they could not then ſpare your Brother. He muſt have ceaſed being what he was, and being able to do as he had done: and conſequently have given over Dancing, Masking, Courting of Ladies, Fighting at Barries, running the Ring, and generally all thoſe things which Gallantry obliges young men to imploy their youth in. I know he might alwayes have heard great report of his merits: and whenſoever any ſuch triumph had been, mention would have been made of him as of a Prince, who once had exceeded all in ſuch Peſtimes.

But judge you, Madam, to what tearms a man is reduced, when to gain glory, he is turned over to the memorial of former years; and that, though living he hears himſelf ſpoken of, as if he were dead. With what annoy think you my Lord your Brother would have ſeen himſelf only a ſpectator of thoſe ſports, wherein formerly he had been a principal actor? And your ſelf Madam, if you had ſeen him ſpoiled by old age of thoſe Ornaments which youth had clad him withall, could you have forborn to cut off ſome part (if not of your affection) of that content you received in the beholding of him? Think upon what I ſay, Madam, and you will find he was not ſo much wronged by the cutting off his dayes, as you imagine. He dyed young, but happy: His friends poſſeſſed him but a while, but they never had no occaſion to grieve at any thing concerning him but his death. He did not

long

long enjoy the pleasures of this world, but he never tasted any of the bitternesses of it. He did not travel long in it, but whilest he did, he walked alwayes upon flowry banks. Whatsoever was craggy thorny or rugged in it, was reserved for his latter dayes, which he never attained to. If the manner of his death gives you any occasion to murmur (as I believe it doth,) is not the ground of this Complaint as frivolous as the rest? I speak freely Madam, and believe my affection may authorize me so to do. Know you not, that most worldly things having two faces, seem either good or evill according as they are looked upon? if you know it to be true, why do you not look upon that side of this where you may find most content? Why do not you say, as it is most true, that seeing he was to die, he was happy in meeting such a kind of death, as exempted him from lying languishing five or six weeks, nay, Peradventure five or six moneths or more upon his death bed, troubled continually with the importunity of remedies which would have been applyed to him for his recovery, besides his sickness? He had four hours time to purge his soul from earthly corruptions, and them he bestowed so well, that without offending that mercifull goodness, which is never denyed to a true repentance, we cannot possibly misdoubt or question his happiness. What leisure could you have desired more? or what more could he have wished for, than to be but a short while a suffering that which of necessity he was to suffer? I think Madam I have told you, that comming into a little City about twelve or fourteen dayes before his death (I believe it was the same City where he was with excessive joy met with a company of women

in the habit of *Amazons*) alighting at his lodging gate, and ſtanding there to ſee the foot companies come back, which were gone out to meet him; ſome of the Nobles which ſtood by him (as he never was without many of them in his Company) deſired him to withdraw, to avoid any ſuch miſchances as ordinarily happen at ſuch and the like ſhows, he anſwered them ſmiling, they ſhould not fear it, for he could not be killed with leſs then a Canon ſhot. What think you of that, Madam? can you be ſo good a ſiſter to him as you are, and wiſh him any other end then that he moſt ſeemed to deſire? I know not what you may judge of it; But I hold that which befel him to have been a favour of Fortune, who uſing him according to his humour, would make ſome ſhew of War at his death, in mid'ſt of peace, and according to that which he had ſaid, that ordinary arms were not ſufficient to take away his life, ſhe choſe ſuch as he had approved of, and being really the moſt terrible ones, ſhe thought them the fitteſt to teſtifie how much ſhe eſteemed his valour. But ſuppoſe he had been drowned in a River, that he had broken his neck with the fall of a Horſe, that the ruine of a houſe had over-whelmed him, or any other accident had deprived you of him, you had ſtill wept as you do? I doubt not Madam, but in what glaſs ſoever this potion had been preſented you, you could not chuſe but have ſwallowed with great diſguſt. Let us then take away this pretence from your griefe, and ſee whether there be any one more conſiderable. You are too ingenious and inquiſitive to let any ſlip, whereby you may juſtifie your ſelfe. You did not ſee your Brother dye; I believe this circumſtance is one of them whereon you think you

you may insist. But Madam, in your desire had been fulfilled herein, what ease could either you, or he have gained thereby? You had seen him swimming in his own blood, and he you drowned in your own tears: and doubtless the presence of these objects, working its ordinary effect, would have augmented the sence of his pain, and made your affliction greater: But he would have been glad to dye amongst his friends: And hold it you a small thing Madam to die in the midst of a company of Gentlemen, who at this accident had much a do to forbear Precipitating themselves, and increase the number of those who would not preserve their lives, after they had lost their friends? It is not to be imagined Madam, how with this art of charming the minds, which is fatally inherent to your family, he had generally gotten the good wills of the whole Province. I have shewed you, Madam, *Monsieur du Vair*, and *Monsieur de la Cepede's* Letters to me, where the expression of their grief is such, and so plain, that their affection is unquestionable, And besides, the one being chief President of the Parliament, and the other bearing the same office in the Court of Accompts, you may very well judge their grief is common to a number of the Kings faithful servants, whereof their companies are as full as any in the Kingdom of *France*. This one shall save me the labour of producing any more testimonies: besides, how can you be ignorant of a thing which so near concerns your brother, who according to the custom of Lovers, hold no time better imployed then when you hear mention made of him? Know you not that the next day after his body was brought to *Aries*, the people weeping and Lamenting, so as they seemed to

care for nothing after they had loſt him, unnail his Coffin, unſewed the ſheet wherein he was wrapped, and finding his Countenance unchanged, they cauſed his Picture to be drawn, which they placed in their Town-Hall, to continue the living mourning, and to keep their Poſterity for ever ſadneſs for him; have you not heard how this City and the City of *Aix*, having been at diſſention which ſhould have the Honour of Interring him, they accorded, at laſt, that one ſhould have his body, and ſend the heart to the other, finding this the onely remedy to agree them? You know it Madam, and conſequently you need not make any queſtion, that in a Place where he was ſo dearly and Paſſionately beloved, he died as contented as he ſhould have done in his own Palace, you have reaſon to be ſatisfied, and I to give over conteſting with you. I know that he being deprived of things the poſſeſſion whereof was pleaſing to us, must needs prove bitter. It is hard for you without incomparable ſorrow to forget your Brothers cares, whereby he continually obliged your affection. But ſince the hope we have of ſeeing them again whom we love, is a comfort to us in their abſence, why cannot it be made uſe of, in this abſence as well as in others, which had oftentimes ſeparated him from you? There is no likelihood of his coming again into this World, nor any unlikelihood of your going to Heaven.

Madam, the way you take is the way: Piety brought him thither, and it will do the like for you. There ſhall you one day, both enjoy the ſprings, whereof you have here taſted but ſome ſtreams. There ſhall the Stars which now are above you, be under your feet: And Madam, if amidſt

amidſt the glorious objects wherewith you will be then encompaſſed, you can remember the things of this World, with what contempt will you look upon this Morſel of earth, which men have divided into ſo many regions of Countries! or upon this drop of water whereof ſo many Seas are compoſed. How will you laugh to ſee men ſo buſied about the neceſſities of a body, to which we no ſooner give one thing, but it asketh for another; & ſometimes ſo diſquieted through a weakneſs of ſpirit which daily troubles them, to unwiſh to day that which the day before they wiſhed for. Enter if it be poſſible, into theſe generous thoughts before hand; begin to ſpeak of the World, as you will do when you have forſaken it: acknowledge it to be a place where you muſt daily loſe ſomthing, till you have loſt all; and by theſe and the like meditations, let your fair ſoul aſſuredly conceive, that having had its Original from Heaven, it is one of the number of thoſe, which muſt one day return thither. Some two yeares ſince, performing the Office of a loving Kinſwoman. you writ a Letter to the King and Queen of *England*, to comfort them concerning the Prince of *Wales* his death. I ſaw it, and in it ſuch conceptions and words, as I did never ſee elſewhere. Turn now your own armes againſt your ſelfe, and command ſo much of your ſelfe, in the death of a Brother, as you then required of the Father and Mother in the loſs of a Son. The Eyes of the Whole Nation are fixed upon you, to behold the combate between an immoderate grief, and a moſt lofty courage. The votes of the Spectators are as different a their paſſions: Take you their parts, who wiſh you the victorie. Nothing can aggravate our misfortunes ſo much, as

our enemies rejoycing at them. Yours have no joycing in seeing your constancy but stagger, w them by keeping it upon it legs. Finally, Madam, though You wilfully neglect your self, let no the respect due to your Mother be forgotten: long as your tears run in streames, hers cannot b dried up. You know that according to Nature order, her affections should precede yours. Now d you shew her an example of resolution, which shall be the conclusion of my Letter, wherein I have been more tedious then I expected; but my admo nitions, so largely set forth, will the fuller expre mine intentions, which are, Madam, to shew you I am, and will be during life,

Your most humble, &c.

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12. *To* Thyrsis; *to Comfort him in his Imprison-ment, and strengthen his mind against the fear of Death.*

By Monsieur de Moliere.

THe report your Enemies spread abroad o your weakness and feare, is as great an adversary to the reputation you have hitherto gained, a their persuit against your life is eager. They are not content with their purpose of exposing you to the rage of a people who hate you, onely becaus they do not know you; if they add not to the cruelty of your death, the defamation of your life. I question not, but if those who blame you, were in the like trouble as you are, they might find fault with those things in themselves, which now seem to them so hatefull in you; and would confess there is a great deal of difference between their discourses,

diſcourſes, amidſt proſperity, out of all ſuſpition of danger, and the diſtracted Conceptions of a Priſoner, who dayly expects to be unjuſtly tormented for his Innocency. How good ſoever my conceipt may be of Philoſophy, yet I cannot imagine it to have ſo great a prerogative above ignorance, as that by its means we can contemn thoſe evils we cannot eſchew. I hold it rather to be a Neceſſary Ornament for thoſe who will guide themſelves with moderation in proſperity, than a real and uſefull remedie for thoſe who are plung'd in extream adverſity, Who can be ſo ignorant as not to know that there are ſome ſuch evills, wherein conſtancy (if not hurtfull) is every way unuſefull to us, unleſſe it be turned unto deſpair, and Nature hath given us ſence to rejoyce at good things, and be grieved when evill comes upon us; For my own part, I am of opinion that the indifferency men would have us ſhew in all things that befall us, ſavours more of ſenſeleſſneſs than of reaſon; and that, ſo long as there is difference between joy and ſorrow, we may be permitted to expreſſe it in the motions which proceed from the one or the other. Of ſo many millions of men that we have ſeen; we can hardly reckon one, but hath thought his courage and reſolution unqueſtionable: but when they have been put to the touch-ſtone of an honourable or ſhamefull death, we have found how different their deeds have been from their words, and that the generous propoſitions they made in their Table-diſcourſes amongſt their friends, were nothing like the ſpeeches forc'd out of them in an Army, or upon a Scaffold. I have an opinion concerning death, which I believe will hardly paſſe for currant;

though it be true, namely, that all those that kno
it, fear it equally, and that Philosophy doth n
make it appear, either more pleasing, or more har
What resolution soever *Cato* shewed, I believe dea
was as bitter to him as to *Nero*, and that if h
could have preserved his life honourably witho
being beholding to his Enemies for it, he had n
offered that violence to himself. We see Valia
men run boldly into dangers, and make a shew o
esteeming their lives lesse, than degenerate soul
yet I believe, its because that valuing of it at a hig
rate they seek to have it more honourable; and th
they would not with a certain death, purchase *Cæ*
sars reputation. The hazzard which leads them on
may as well bring them off, as leave them there
and each action of our life being subject to it
we need not wonder if to gain Honour in Wars
men expose themselves to dangers, which they
may come out of againe without being kill'd.
We do not only deceive others by seeking to im-
print in them a good opinion of our Courages,
but our selves are often times deceived. Occasi-
ons often times have made us alter our Coun-
tenances, and some have a long time sought for
their Enemy to be revenged on him, who
when they have found him, have been of another
mind than they were before. Yet I do not esteem life
at so high a rate (though we live never so happily) as
that the fear of losing it should torment us. Verily if
so many men that have shewn us the way, & testified
so much contempt of it, have not taught us resolu-
tion; we must confesse our selves to be very pusil-
animous, and conceive that superiority of reason
which we think we have above those Nations we
most unjustly term barbarous, is rather a weakness

which

which we should be ashamed of, than a vertue we should so much applaud. If reason which gives us the true taste of pleasures, doth not help us to mitigate the bitterness of death, let us fly from it as an Enemy to our rest, and let us not commit the Conduct of our life to its injustice. He that cannot dye Couragiously in his youth, will hardly resolve himself to it, when he sees himself burthened with cares, and old age. He is loath to leave the World, that is too much in love with the vanities of it; and the old man who is past all pleasures is no lesse unwilling to forsake that bed wherein he lyeth overwhelmed with pain and grief, than the young man hath to leave that, when he hath enjoyed his mistriss. As for my part, I who was never subject to any but my self, whensoever I shall be called upon to pay Nature that which is due to it by all men, my soul shall feel no other encumbrance, but to be separated from the body, and I believe I shall have no great need of my friends care, nor confessor's exhortions, to cause me quietly to passe that way, so many honest men have gone before me. Whensoever that hour shall come, it shall find me so alien from other mens dispositions, that if I do complain, it shall be rather for living too long in pain, than for not having liv'd long enough in pleasures. I am none of them, who even in the midst of their afflictions, will revolve in their minds the miseries they have run through, and premeditate what misfortunes may hereafter befall them. and heap up so many evills together, that their souls, not able to endure the burden, yeeld to dispaire. I shall not grieve to dye before I have gained reputation enough to transmit unto the memory of posterity; nor the want

of

of treasure to leave to my heirs, shall not trouble my mind: for if they love me but for my wealth, I shall not lose much by losing their friends-ship. The varieties of conditions and fortunes produce such accidents as hinder us from knowing men truly, so long as they are alive: but let us go thorow as many labyrinths as we can, we all come to the same Rendezvous. All those great ones, whose vain lustre and affected actions dazel the peoples eyes, and would not peradventure be remarkable not so much as in a village, if their offices and wealth did not make a distinction between them and the vulgar sort of people, live in greater splendor then we. But when they must forsake all their sweet perfumes, stately hangings, and the great company of Mourners they see about their beds, increase their remorse joyned with the feare of death. I remember, *Thyrsis*, I have sometimes heard thee abhor examples of timidity, and admit amongst your pleasantest meditations, that of death. I have seen you far gone in persecution, before I could make you feare the danger you were in: and peradventure if you had been somewhat more apprehensive of it, you had not given your enemies cause to triumph over your innocency, inflicting punishment upon it, as if it were a crime. The little care I have always seen you take for the preservation of your life, makes me imagine the Prison (be it never so full of horrour) cannot so far alter you, as to banish all the generosity was in you when you were at liberty. What visage so ever death puts on to appear unto you, I do not think it can be so terrible, as to quite overcome your courage. Let her come accompanied with torments and tortures: I believe she will find force enough

enough in your ſoul to fruſtrate all her aſſaults. I have many times wondred at ſome men, who in this laſt ſcene of their life, in lieu of being comfor-ted, becauſe they dye guiltleſſe, are much afflicted thereat, and ſeem to deplore the Judges fault in condemning them unjuſtly. The beſt life in the World could not make them hope for a happier end; and yet the funeral preparations, and other circumſtances which the Common people eſteem diſgracefull, do in ſuch manner trouble them, that they eſteem that to be unſufferable upon a ſcaffold, which they would thank God for, if it had befallen them in their beds. It vexes me to ſee, that ſi ce they can put no diſtinction between guilty men's ſuffering and theirs, they do not manifeſt diffe-rence in the enduring of them. It is no matter where you dye, ſo you die innocent; and the place appointed for the puniſhment of fellons, hath many times ſuckt up the blood of *Martyrs*. God hath as often made uſe of theſe extraordinary waies, to try his ſervants vertue, as to puniſh the Malice of wicked men; and himſelfe hath not ſpared his own perſon, nor feared ſhame and torments to redeem us out of thoſe evills, into which our firſt Parents diſobedience had plunged us. We would be applau-ded for having followed the example of thoſe who are no more then we, and yet we tremble when we muſt leave our Maſter. Dear *Thyrſis*, let us not ſeek in the ſecrets of his providence, to find out the cauſe of the evil which he ſends us. If our enor-mities and Libertiniſm have not deſerved death by the Laws of man, let us ſuffer them to expiate the offences we have committed againſt his ordinances. Let us gather ſome profit out of the injuſtice of our Judges, and the calumny of our Enemies.

How

How ſoever if we eſcape their hands, we may end a Phyſitian's Receipt. All thoſe cruelties and tortures whereby they ſeek to cauſe death ſeem hideous unto us; let us entertain them willingly and make ours appear more honourable and courageous. There are ſome men, who by their induſtry only have raiſed their reputation to that height, others could not attain to by their Vertues. But in this laſt action they muſt of neceſſity diſcover themſelves, and grief putting them beſide the uſe of their prudence, layes open the weakneſs of their ſoul. I do almoſt in all things regulate my deſires according to the vulgar opinion, unleſs it be in things directy oppoſite to reaſon. It is a common cuſtom among men to be leſs moved at the poverty and diſgrace of thoſe they love, or at any other misfortune as may befall them, than at their death. In this I cannot agree with them, and am ſorrier for him, who baſely ſaved his life by diſgracefully running away from his enemies, than another who was ſlain fighting couragiouſly. I love my friends ſo far, that the grief I endure for the loſs of them how dear ſoever their company was to me, is not comparable to the content I reap when I ſee them obtain honour at any rate whatſoever, And the ſeeing them get out of miſery by a precipitate death, troubles me not ſo much, as to ſee them fall into calamities by living too long.

If ſuch accidents as cauſe men to be diſeſteem'd and makes them infortunate, were as unavoidable as death, the example of other men's misfortunes, would comfort me in theirs; But when I ſee others free themſelves out of trouble, either by good fortune, or through their own vertue, it would vex me if my friends ſhould not be of that number.

When

When I see them languish in a tedious sickness which takes away from them all enjoyment of pleasure, I am afflicted by reason of their pain; when death hath set them at liberty; I weep no more but for my self; and find wherewithal to comfort me for the loss of them, seeing they have thereby set a period to all their miseries. I am then more to be pittied then they, for their grief being transmitted to me, they carry away all my content with them, and leave me nothing but tears to bemoan their absence.

If they had escaped that time, they must have begun againe, and all that they had formerly endured would not have diminished any thing of that which they must have suffered another time to attain unto it. It is no pleasure for a travellor who is just at his Inn door, if he find himselfe carried backe again so far, that he must go the same way, over those dirupt precipices which have already made him tremble.

I think I should be almost valiant enough to be revenged on the cruelty of fortune, by depriving my self of life, if God did permit wretched men that remedy for their evills; and violently plucking my self back out of the Tyranny which I had been subject to, take away all means from her of practising her insolencies any longer upon me. But how now, *Thyrsis*, are we forbidden to dye, though all things invite us to it? It is a great advantage to be endowed with some excellent quality above other men, which may seperate us from the Vulgar. But as the keeping of a treasure, brings with it a continuall fear of being robbed, which we should be free from if we had nothing to lose; so we must take so much care of guiding those eminent Vertues

Vertues, that we can hardly be suffered to taste the sweetness of them; Peradventure former Ages might have much ado to furnish us with a man whose reputation had been so universal as yours. Yet what glory soever your spirit and understanding hath gained you, I am certain that if you compare it with the evills which their envy hath procured, you, who are not able to imitate your vertues, will find you had better have rested content with a Vulgar and ordinary glory, than to have bought your high Renown at so dear a rate. Farwel.

Your most humble, and most affectionate servant.

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13. *To a sick man, who shewed much impatience in resolving himself.*
By Mounsieur Auuray.

SIR,

YOu are too dainty in your affliction; if you were alwaies happy, you should be something more then man. Adversities are common to all the world, and those who escape them are notwithstanding as subject to them as others. You would not peradventure have winter come at is appointed time, or that it should not bring frost and snow along with it, but onely for such as are over heated with Fevers. You had rather have the heat of Summer to ripen the fruits of your Orchards, but that you would not have it wither the flowers in your garden. And if nature were to frame the world anew, and should ask your advice therein, she should joyn Autumn to the Spring, and flowers to fruits, to make us at one time both hope for, and enjoy them. But it seems the world was made subject to this condition, that all things should do us sometimes good, and sometimes evil. The sea, after a storm, treats of peace with

with the veſſels that are upon it. The windes raze up the ornaments of the earth, and the ſame cauſe all that is beautiful thereon to dye; they pull up trees by the roots, and fearleſs ſnatch away their honour from them; day brings the night on, and we ſee but part of Heaven while we are here upon earth. Imagine you then, that as war is a preparative to peace, ſo your ſickneſs is an entrance into health. As for my part, I hope it will ſoon reſtore you to your former joyes, and ſuffer you to live after the manner of other men. In the mean time, comfort your ſelf with this thought, that heaven hath afforded you vertues belonging to ſuch an age, whereof you have felt the diſcommodities, and that the candidneſs of your behaviour, ſtands you inſtead of a white aged head. Finally you ſuffer no more but what nature hath ſubjected Kings unto, by giving them a body; and the moſt contagious diſeaſe hath not ſpared Emperors. The ſweet ſmell of *Alexander's* civet, did not make him immortal; we have ſeen great men caſt down by the force and violence of pain, and if vertue it ſelf had a body, it would peradventure be as ſickly as you are. Thus ſhould mine imagination comfort me, were I in your room; and ſetting my mind at reſt, I would endeavour, without going to a Diviner, to recover my loſt health. We muſt regulate our humours which are our Domeſtick enemies, and ſettle them in peace, if we mean to have any for our ſelves.

I would not have you to be ſo hazardous as to challenge and defie ſickneſs, which you cannot overcome without a Second, and the help of a Phyſitian, who never comes to aſſiſt you as a friend, for love, but as a hireling for gain.

I must leave you to your rest, perswading you take as much of it as your pain will give you lea withdrawing from your eyes the greatest subje you can have of annoyance: and take heed of a ding to the tediousness of your disease, that a Letter, wherein I should be insufferable, thou I be absolutely,

Your servant, &c.

14. *To comfort a Vertuous Lady, often troubled with sickness.*

By Monsieur Auuray.

Madam,

YOU have almost sufficiently tryed the differenc between health and sickness. Methinks it is a troublesom thing to have such frequent distempers, which bring our humours out of order; and turn all upside down within us. Yet we mu kiss the hand which sends them; and bear respe to any thing that comes from heaven, though it were lightning to reduce us to ashes. It is an hommage we owe to Nature as being her subjects, howsoever if we should fall out with it, we should not get so much thereby, as with a little patience. This Vertue calms our inquietudes, charms our displa sures, asswages our griefs, and gives our courage time to arm it self against all the assaults of sickness.

Methinks I hear you already answer me, that it is an easie matter for them to speak who are not dumb, and for such as are not blind, to judge of colours; we can discourse rarely of a shipwrack, when we are out of the danger of it, and in a Harbor. But let not this thought hinder you from thinking upon the recovery of your perfect health.

Though

ough our Phyſitian be healthful, he gives as od remedies, and it were but a bad argument, to y a beſieged Town ought rather yield to the ene-y, than receive aid from without, becauſe they ho afford it are at liberty. For mine own part, ere I in darkneſs, I ſhould accept of a lighted orch, though it were Love's who is blind. I know ou have no need of your Ghoſtly fathers ſhoul-rs, nor tongue, to help you to bear your croſſes? d tell you that ſorrows and afflictions often-mes make a man, when they ſeem rather to come undo him. It were to teach the Goldſmith that old is tryed with fire.

Queſtionleſs you are not ignorant of that rare rift of Providence, which cauſeth all Gods be-ved children to be frowned upon by Fortune, d in all outward appearance to be the onely a-ong men that are moſt unhappy.

The Sun, which ſhines equally upon the good d bad, ſeems to bring forth fair days for the icked, and ſtormy and tempeſtuous ones for good en.

The Air, which the former breath as ſweet as that earthly Paradiſe, is for the latter covered over with ick clouds, and filled with ſtorms.

The waters which to the one are Cryſtal fountains, nd pleaſant ſtreams, are for the other turned into tem-eſtuous hail, and fierce torrents.

The earth in this caſe ſeems unjuſt, affording de-icious things to the men of this age, and refuſing eceſſaries to thoſe that walk in the right way. She eſtowes upon the one, Pearls, Perfumes, Favours, nd all the rarities it brings forth; while Poiſons, erpents, and all other kinds of horrors are their ot; who acknowledging the firſt author of all theſe

productions, hinder the world from being overflown by a second deluge. She hath suffered her very bowels to be digged up to adorn the fingers and neck of a Strumpet; and hath afforded the Tyrants iron to exercise their cruelties, and make Martyrs.

Ask God why man, whom he made master over all his works, and the true pourtraiture of his Divinity, begins his life in punishments; having committed no other crime, then of being born, and having seen the light? Why this Prince of creatures which ought to command all things below God, seems to be inferiour to all things that are beneath man? Nature seems to be but his stepmother.

The trees spring up out of the earth with their bodies, branches and leaves, and without stirring out of the place find their nourishment: Animals have their defences as they come into the world; birds have the art of flying, fishes of swimming, whereas man hath nothing without study; he cannot speak, nor exercise those functions which are necessary for his livelihood, without being first instructed by others. So doth God deal with those whom he loves, as if he would teach them that all being adverse to them upon earth, all is propitious to them in heaven; the chances and changes of this world drive them on to the glory of the other; and the wars which men denounce against them, causeth them with more fervency to desire the peace and tranquility of the blessed. I alwayes liked that comparison, That God used us like a pair of Scales, let our bodies hang downwards, to raise up our souls on high. Vertue is never sick, in sings (if we will) in the greatest heats of a feaver, as the three children did in the furnace; and he that found a harbour

bour within the entrails of a Fiſh, teſtified it was not ſubject to ſhipwrack. But to ſhew its Power every where, it playes with the very Tygers and Lyons; which loſe their natural cruelty to do it homage, in deſpight of thoſe who animate them to their ruine. Some believe the ſtars to be fed by the vapours of the earth, and that which deceives them, is the ſeeing them covered with miſts, which makes them think they draw them up to feed upon. It is juſt ſo with the righteous, who are the lights of this world; It ſeems they cannot live without dying daily by diſeaſes: their actions make worldly wiſe men laugh, and the perſon they act, is looked upon for a paſtime, as a Comedy. But though they lie obſcured on that ſide which is towards heaven, they look like thoſe Angels, whoſe faces and wings are onely delineated by the Painters, all the other parts of their bodies are infected and covered with ſorrows, they have nothing ſound but their viſage, where vertue ſhews it ſelf, and even then when they cannot ſtir without the help of others; they have wings wherewith they ſoar above the ſtars. They burn with a double fire, their bodies with a burning fever, and their ſouls with that love which conſumes the *Seraphims*; their blood is not ſo heated as their hearts, which makes them ſing Gods praiſes in ſuch notes as might be ſung in heaven by the mouthes of the bleſſed. I have, before I thought of it, Madam, drawn your Picture, and have found thoſe Roſes which ſpring out of the ſharpneſs of your pain. Indeed we muſt needs confeſs; that the bed whereon you lie, is far eaſier then a croſs; the Phyſick you take, more pleaſant then vinegar and gall; your head-ach; more ſufferable then a Crown of

Thorns. I doubt not but our Agonies and Sweats are more acceptable in Gods sight then incense; and the leanest and weakest offerings, of a better odour then the fat of Bulls; which in former times the Priests offered up unto him in sacrifice. Howsoever, the disease is not so violent, but it affords liberty to call upon heaven for relief, and obtain a second to fight on our side. The Christians of the Primitive Church spoke to him out of fires, and upon the wheel. But here I must forbear, for they fought for eternity, and the reward was worthy their labour. Another time Madam, I will be less importunate. but I have a long time forborn speaking for fear of troubling you, so that you may pardon me at this Intrusion, which I hope will not be pispleasing to you, were it but in regard of the subject whereupon I have inlarged my self, and the consideration of him that presents it to you: namely, *Madam*,

Your most humble, and most obedient servant.

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15. *To* Monsieur, L. C. B. S. *whom he comforts when he was in disfavour.*
By Monsieur Godeau.

Sir,

IF I did not perfectly know the vigour of your spirit, I should be far more sensible of the misfortune which hath befallen you, and would be more inquisitive after reasons to afford you comfort. But Philosophy hath already healed a wound, which to another would have proved mortal: and you have testified that onely weak and abject minds expect the cure of their griefs from a long series of years. That which another would have termed an insufferable Banishment, hath been to you but a happy

happy paſſage from impriſonment to liberty: that which would have made him cry out, and filled his mouth with blaſphemies, hath not ſo much as changed your countenance: and it may now be ſaid, that your enemies could not have entreated you with more rigour, then by uſing you more favourably. Their hatred is now more glorious to you, then their former reſpects: and all the ſtratagems they have uſed to annoy you, prove honourable trials of your vertue, and irreproveable teſtimonies of their wickedneſs. A woman cannot be truly termed chaſte, who hath not reſiſted temptations. A Souldier deſerves not the name of valiant, who never ſaw a ſiege or field-fight but onely in a Picture: A man doth wrongfully aſcribe unto himſelf the title of wiſe, unleſs he have tried the conſtancy of his ſoul in adverſe fortune. It is an eaſie matter to guide a ſhip in a calm Sea, but when Heaven and Sea meet to conſpire its ruine, and that, which way ſoever one caſt his eyes, he ſhall behold nothing but objects of horrour and deſpair, we ſhall find few Pilots but will forſake the helm, and abandon their life and fortune to the mercy of the tempeſt.

Even ſo when the world ſmiles upon us, our reſolutions againſt misfortunes which are not like to happen; are eaſily taken; and we dream with much facility upon remedies for ſuch pains and aches which we do not feel. But when our Pomp is vaniſhed, and thoſe who adored us in the morning, hold it ceiminal to ſalute us in the afternoon, we lay down our weapons before that enemy who before was contemptible in our ſight. Such as our combate, ſuch is our victory, a feigned Picture: and we, like thoſe braggards who are like lions at home; and hares in the field.

Now this weakneſs, as far as I conceive, proceeds from the little knowledge we have of true happineſs. For if a man who ſees all his deſigns ſeconded by a good ſucceſs, did not ſuffer his eyes to be daz'led by the luſtre of his preſent fortune: If amidſt the enjoyments of his pleaſures, and the applauſe of thoſe who are about him, he conſidered he ſails upon an inconſtant ſea; and that this wavering goddeſs; who heaps honours and glory upon him, is as irrational in her love, as in her hatred; Queſtionleſs he would not ſo much ſet his mind upon the happineſs he enjoyes, and conſequently the loſs of them would not be ſo grievous to him. But our opinion is the valewer of all things, what pleaſes our ſenſes is amiable in the higheſt degree; and, as if our ſight, and our underſtanding were bounded within the ſame limits, that which exceeds the capacity of the one, can gain no eſteem of the other. Theſe Infants had rather have their Diamonds taken away from them, then their toyes and Whirle-gigs, for theſe latter objects are proportioned to the weakneſs of their judgments, and they are not of capacity to conceive the value of more precious things. Thus doth the loſs and repoſe of liberty, rarer treaſures then any the Court can afford our ambition, trouble us little or nothing. Thus do we fearleſs violate all reſpects of Piety, to content our irregulated Paſſions; and that which ſhould draw tears of bloud from our eyes, finds us as inſenſible and obdurate as Marble. This diſcourſe doth not touch nor concern you, Sir; and as a beautiful woman hath no cauſe to be offended with him who declaimeth againſt deformedneſs, ſo I conceive theſe invectives againſt the weakneſs of the greateſt

part

part of men will not be diſpleaſing to you, whom this tempeſt hath not moved; and have received the news of your baniſhment with the ſame countenance, as you before did the report of your promotion to the chief office in the Kingdom. Truth ſtands in awe of greatneſs; and, like a baſhful Virgin, is aſhamed to come into the company of inſolent fortune. Flatterers are inſeparable ſhadows to thoſe who are able to relieve them in their miſeries, and ſomtimes the honeſt men, fearing leſt their freedom of ſpeech ſhould be dangerous or hurtful to thoſe whom they ſpeak, are content with the not approving of faults and paſs them over unreproved. So that thoſe who are in great places able to oblige, or diſoblige. are the laſt to hear of ſuch things as concern them. But when neither fear nor hope keeps any body about them, if they be applauded, they need not fear nor imagine they are flattered. For what other conſideration, but of an unqueſtioned truth, can perſwade any to defend a man's actions, who is not capable of rewarding a courteſie, whoſe acquaintance is contagious, and company ſuſpitious, Rejoyce then, Sir, in ſeeing ſuch a variety of ſpirits agree in the eſteem of vertue. Bleſs a misfortune, which encreaſes your glory, and caſts confuſſion in your enemies faces. Behold their ſhipwrack from a ſecure Harbour; and aſſure your ſelf, that the people's reſentment of your calamity, is a rigorous puniſhment of your ill willers perfideouſneſs. And ſurely (though your modeſty ſhould thereby be offended) I muſt avouch. That you are the firſt ſervant, who ever was known with ſo much courage to prefer his Maſters intereſt to thoſe of his own family, in whom knowledge, experience, and

fidelity were so happily united and knit together who could walk so upright amongst so many pr cipices, and retain so much glory amidst promi and threatnings. But the setting forth of yo praises requires a tongue tipt with more eloquen then mine, and a soul less fraught with modes then yours to accept of it: I will therefore en and protest unto you, Sir, that nothing hereaft shall hinder me from declaring my self to th World, your Servant; and giving upon all occa ons a due testimony to the merit of your vertue and being not able to re-establish your fortune I shall have courage enough to exclaim aloud a gainst the prefidiousness of those who have sup planted it.

16. *To* Madamoiselle de Couserant, *to give her thanks for her courtesies done to him while he was in disgrace*

Written by Monsieur de bois Robert.

Lady,

SEeing my misfortune is so great, that it will no afford me so much liberty as to come and vi you, suffer me to assume so much as to write to testifie unto you, that the lively resentment o my miseries hath not deprived me of acknowledg ment of your courtesies. True friends are be known in afflictions: yet I needed not that touch stone, to try you. I had known you so ready t gratifie me in many other occasions: So that th greatest vexation I have at this present, is, becaus I am forc'd to be gone before I have served you, o shewed my self worthy the honour of your friend ship. You cannot say wherefore you have assiste me, onely your own generosity hath perswade you to it: Fortune hath inflicted a severe punish men

ment upon me for a ſlight offence. Yet I muſt confeſs I have leſs deſerved your favour, then mine own diſgrace : I was perſwaded it would not have laſted long, you having undertaken the care of my buſineſs ; but my diffidence increaſes daily, with the power of mine enemies. In the eſtate wherein I am, I can fear nothing but the being blotted out of your remembrance, which would be more ſenſible to me then mine own misfortune. Would I could thank you by word of mouth, and ſhew you (for want of other acknowledgment) a viſage wherein the reſentment of your favors is as livelily repreſented, as that of mine own grief. But ſince I have loſt all hope thereof, except of this ſad farewell, aſſure your ſelfe that into what part ſoever of the world my adverſe fortune ſhall caſt me, amidſt all my ſorrows and annoys, I ſhall ſtill preſerve the remembrance of your goodneſs . which is the onely thing makes me deſire to live : hoping God will not ſuffer me to remain ungrateful towards you, and that he will yet permit me to teſtifie unto you by infallible proofs that I am,

Lady,

Your moſt humble, moſt obedient, and obliged ſervant,

Bois Robert.

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17. *To pacifie a quarrel between two brothers.*

SIR, *By Monſieur* Auuray.

THe aſſiſtance of a man as deep in ſufferings as ones ſelf, is but weak ; ſo I perceive my cares but little avail you. I having ſuch ſhare in your grief, that my diſcourſes will rather expreſs a fellow-feeling, then yield any comfort. Yet without conſidering the ſucceſs of my Letter, I will for mine own ſatisfaction, ſhew you the greatneſs and danger

danger of a wound which cannot be healed without your consent; I can assure you there never was any grief better taken then yours; And God repented him he had made man after he had sinned: so when you wished you had never a brother, you did no more then what the most moderate man in the world might have done. It is true that actions and words are the images of life, and the visible signs of the most secret qualities of the soul. You must imagine that the Princes of the *Indians*, who to entertain the *Spaniards*, caused three hundred maidens to dance naked before them, did not love that bashfulness which is so much affected by their sex: That *Alexander* shewed himself very moderate by living with so much respect with his fair Captives; and that a King who can govern his Passions as well as his Dominions, may pass for chaste, not only in Court, where lesser vices are accounted great perfections; but even amongst *Carthusians*; who make most strict profession of this rare vertue. One would esteem that man to be most cruel and barbarous, who should cause his Page to be ripped up and opened, to find whether he hath eaten up his melon or no. So questionless since this last action, in which I may lawfully say, anger set the one hand in arms against the other, I shall have much ado to eradicate that opinion, which you have conceived out of your bosome; and perswade you, that he, whom you lately heard denouncing threatnings, hath any thing else in his heart, then what he uttered in his speeches; or that he is sensible of any of those pious motions, to which Nature, the law of Nations and Kingdoms, and even the very Altars do oblige him: Brotherly love is knit together by such

ch ſtrong bonds, that neither ſword nor fire can
er nor diſſolve them: But the hatred which
ceeds it, is often meaſured with the ſame mea-
re, confidence is turned into miſtruſt, and truly
wonder how ſo much freedom can be overcome
ſo many difficulties. Love is a very tender
ing, and hard to preſerve: a diviſion in families
for the moſt part very dangerous, it is like blood,
hich ſeparated from the body, turns, and is cor-
pted. This ſo great evil afforded examples in the
ry infancy of the world, the ſecond man left us
e horrour of it, with its crime. Romes infancy is
later years: its walls, whoſe admirable ſtru-
ure deſerved the honour attributed to divine
ings, are aſhamed to ſee how their foundation was
id in blood-ſhed by the hands of a brother. But
hen I call to mind their blindneſs who could not
gree even in their Tombes, and whoſe bodies
ited upon one funeral pile, were ſeparated by the
re, as partaker of their quarrel; I believe our me-
ory had not been burthened with their Prodigies,
d it not been to cauſe us to remember the Piety
f their ſiſter. ſo that we are beholding to her love
r the knowledge of their hatred. You are not
me to that Sir, your ſiſter hath indeed the like af-
ction as that charitable Lady had, but your wrath
s not ſo high as that, which death cannot terminate;
only admire that in the remedy, you have found
he cauſe of your divorce: for if thoſe things which
re commonly incident to men, are ſometimes cau-
es of diſorders, methinks the intent you had of di-
iding your inheritance, ſhould have rooted them
ut. Pardon me if I accuſe you of picking a quarrel
ith the dead, and make your enemies extend to
our fathers aſhes: they are yet alive in you:

your

your jarring troubles their repoſe ; and I k
when their Ghoſts will come and tell you that
might eaſily accord, if love might arbitrate
buſineſs. In the mean time you muſt force your
ſions : man ought not to ſuffer himſelf to be t
ported as a beaſt, without reſtraint. Shall I bel
you cannot have the ſame advantage over
own ſpirit; as you may have over an enemy? C
ards wears ſwords, but it is the part of valiant
to make good uſe of them , and of all men
are endowed with reaſon, thoſe onely who
vertuous ſhew it upon ſuch occaſions. All o
noble parts are nothing without a ſtout heart.
as much as in the ſiege of a ſoul, wherein ſtrong
ſolutions ſhould appear, many ſhew ſo little
and fire, that one can ſcarce perceive they have
ny animal ſpirit in them. See how I engage your
putation to fight againſt an adverſary, which
adventure you took no notice of. I would have y
know, I laugh at thoſe bold ſpirits, which knew
what the terror of death was, and would drink
health to the Tyrants, in a cup of poyſon : but
you obtain this victory which I propoſe unto yo
I will follow your triumphant Chariot with a
clamations: and you ſhall have for a teſtimony of yo
vertues,

Your moſt humble, and moſt obedient ſervant.

To the Lrod Marſhal of Baſſompierre.

18. *To congratulate him in his new promotion to t*
Office of Maſhal of France.
By Monſieur Malherbe.

My Lord,

IT is true that Fortune hath ſtood too long a de
liberating upon a recompence fitting ſo great and
manife

manifeſt a merit as yours: but howſoever it hath
at length reſolved upon it. And without diſſimu-
lation your actions having always made it known
that it owed you extraordinary qualifications;
the ſervices you have with ſo many cares, ſo many
troubles, and ſo many dangers done the King in
theſe latter tumults, have ſo ſollicited it, that ſhe
was in a manner forced without any other delay,
to acquit it ſelf of this debt, or declare it ſelf an
open enemy to your vertue. I know not with
what words they have expreſſed their joy, which
is common to all the Court, yea to the whole King-
dom, who have already congratulated you. For
my part, I no way can expreſs mine better then by
telling you, That I have been as joyful to ſee you
attain to this honour, which I always wiſhed you,
as I was to ſee thoſe idols tumbled down out of a
place where I could never behold them without
abomination. I am not of ſo evil an humour as to
allow ſubjects to bend themſelves againſt their
Princes will. Yet when thoſe whom he favours, ſets
his affairs in diſorder, I am not ſo far inclined to
compliance, as to aver it to be either reaſonable or
poſſible to receive evil at their hands, and wiſh
none.

One of the principalleſt marks of Gods bleſſing upon a King and Kingdom, is, the good hap of meeting with ſuch people, as take the ſame care as a Pilot, labouring for the ſhip's ſafety, having no greater intereſt then that of its proſperity.

I have always known you of an inclination ſo bent to high atchievements, that if ever it muſt be expected, we muſt look on you to be the firſt example thereof. God grant it may be ſo, and then the point where others terminate their greatneſs,

may

may be the first degree of yours. Conditionally Sir, that I may always keep in favour with you, a continue being, SIR,

Your most humble, and most affectionate serv

19. *To Monsieur* Coeffeteau *Bishop of* Marseilles *to rejoyce with him for his nomination to the said Bishoprick.*

SIR, *By Monsieur* de Malherbe.

I Even now received advice by a Letter *Monsieur Perez* sent me concerning the King's bestowing the Bishoprick of *Marseilles* upon you. Here is, God be praised, a shameful lie given that gallant fellow, who said it was reported Court you had enough already. I am assured this news will be received as it ought to be, both your Dioceses, and the whole Province. For my part, besides mine interest in the common joy, have a particular one, which almost transports me.

The best means Kings can use to gain obedience from their subjects, is, to Reign well; and well Reigning, in mine advice, consists as much in bestowing honorable places upon deserving men, as in any thing else. I pray God that our King, who hath testified his good liking in making choice of you, may so far continue in advancing you, that as you have attained to the highest pitch of learning and vertue, so you may arrive to the greatest degrees of honour and dignity: I wish it with all my heart. But Sir, it shall be upon this condition, That you shall persist in loving me, and shall always hold me to be, SIR,

Your most humble, and most affectionate servant

Malherbe.

20, *Where-*

6. *Wherein the Cardinal of* Perron *gives the King thanks after his Majesty had procured him a* Cardinal's *Hat.*

SIR,

IF I had as many tongues and wings as the Poets feign Fame to have, I could not expreſs the leaſt part of this laſt favour I have received from your Majeſty. There are neither Letters nor words that can ſet forth the excellency of ſuch a binding obligement; as would even ſtrike Eloquence it ſelf dumb. I have nothing left me but thought; to reverence and reſpect it, though that be likewiſe confuſed and oppreſſed by the greatneſs of it. For whether I caſt mine eyes upon the value of the favour it ſelf, or whether I conſider the circumſtances wherewith it hath pleaſed your Majeſty to accompany it, or whether I examine the little deſert is in me, and what poor ſervices I have as yet done you, or whether finally I look upon the glorious and triumphant hand that beſtows it, no leſs accuſtomed to the conqueſt of ſouls and hearts, then that of Provinces and Kingdoms: I find ſo many things to think and ſpeak of, that the abundance of Matter choaks up the words in my mouth, and ſmothers the conceptions in my mind. So that inſtead of giving your Majeſty thanks, I find you have given me cauſe to complain, for having through your exceſs of favours, obliged me to a forced ingratitude. It is true that my grief is comforted by the hope I have that your goodneſs will accept of mine inability for excuſe, and of my confeſſion, that I cannot give you ſufficient thanks; for the greateſt acknowledgement lies in my power to yield you. This is the moſt humble deſire of my Letter, and to aſſure you, that ſince I want

want proper words to give you thanks, I will have recourse to the eloquence of deeds and services, swearing and protesting unto you, that the remainder of my life shall be a perpetual and devote thanksgiving. It hath pleased you to command me to finish my book, as the first fruits of my gratitude, and I promise your Majesty never to take my hand off it, till I have ended it. It shall be a monument, and Pyramid of gratitude and acknowledgement which I will raise up to your Majesty, till effects of greater concernment may testifie that I am,

Sir,

your Majesties, &c.

21. *To a Gentleman, his intimate friend, to perswade him to surcease his Suit.*

By Monsieur de Malherbe.

SIR,

I Have received your Letter the seventeenth of this moneth; It hath been (as every thing else that comes from you) most welcome and dear unto me; but being friends in that degree we are, and living together as we do, I cannot conceal the displeasure you do me by continuing in a design which I have so often requested you to give over. You love a woman that laughs at you. If you do not perceive it, you see not that which the blindest man that is among three hundred could not chuse but espie: and if you do perceive it, I believe that (to the prejudice of the Scrivener of *Vaux*) you mean to usurp the Empire of the little houses. I find no fault with your being in love; you ought to be so, or to renounce whatsoever is pleasant in this world: But you must love such an one upon whom

whom you may not loſe your time and labour, You may be drowned in love, as well as in a river. You muſt therefore ſound the depth of the one as well as the other, and avoid as much as a ſhipwrack the domination of certain well conceited things, who delight to laugh at anothers coſt. Her whom you affect, is very good, exceeding beautiful, wondrous handſome, and of Noble birth. All this I muſt confeſs ſhe hath; yet the beſt is wanting; ſhe does not love you; and without this quality all the reſt is nothing, one is as good as another. You have heard ſay, that with the help of ſtraw and time Medlars will grow ripe; which puts you in hope, that though you be not beloved for the preſent, you may be ſo hereafter. I grant it is no ſuch difficulty, but that you may overcome it: but you muſt not deny that you ſhall have much ado to conquer her. In matter of future things, Yea, and Nay, may find friends to lay ſome of one ſide, and ſome of the other: In this I am ſure moſt will be for the Negative. And your ſelf, as ill handled as you are by your Paſſion, if you had laid for the Affirmative, you would yield your money either loſt, or in extream danger. Perſeverance may work miracles, it is true, but not always, nor every where; if there be examples of its power, there are likewiſe ſome of its weakneſs. And beſides, if a man had patience in every thing elſe, he were more Puſillanimous and faint-hearted, then Puſillanimity and faint-heartedneſs it ſelf, if he could be patient when he ſaw himſelf contemned.

Indignation in my conceit is not ſo juſt upon any occaſion as this. When a woman refuſes what is deſired of her, it is not becauſe ſhe condemns the thing that is required, but becauſe ſhe doth not

ike him that desires it. I could wish you had spoken with a man who came from that place where your pretended Mistriss dwelleth. He could have related to you, how that for a whole moneth together he lay in that lodging, he saw her almost every day in company, so trimmed and set out with dressings, that one might thereby perceive she had no intent to come home again before she had captivated and ensnared some soul into her service. You will peradventure interpret this in the best sense; saying, she did it onely to divert her from melancholy thoughts, into which your absence had cast her.

When one hath a desire to deceive himself, let him not do it at half's. You are in the way of suffering denials: you have served your apprenticeship for it in several good Schools, it is time for you to shew your Masterpiece, and sue out your Indentures; Be no longer blind, or, if you will be so assure your self it shall be against mine approbation. I will look upon you as one doth upon a friend, who is in danger of losing himself in despight of all their endeavors who wished him well. I cannot deny but when I was young, I felt the same fires as other of that age did, but never so far as to love a woman, who would give me no requital. If any one had glanced upon me, I would go towards her; if she staid for me, it was well; if she drew back, I followed her five or six paces, or peradventure ten or twelve, according as I valued her worth. If she grew obstinate in receding, were her merit never so great, I would let her go; and immediately despight succeeding in the place of love, I would begin to find fault with any thing I had before esteemed to be praise worthy in her.

The freſhneſs of her colour, though never ſo natural, ſeemed to me a maſk of white and red, her diſcourſes meer pratlings, and generally with a hatred fitted to mine own conceipts, I gave thoſe thoughts the lie, which had any way perſwaded me to love her, And this was continually my carriage towards women.

We ought not to think it ſtrange, if women take time to be reſolved in a buſineſs wherein their honour and life is concerned: And likewiſe if by ſome reſiſtance they prick on a deſire, which peradventure would abate, if they ſhould upon our firſt Summons, yield with too much facility. Their reſervedneſs grounded upon ſome ſuch conſideration may be born withal; but when they ſhun us, either through a wilful averſion from us, or becauſe another already poſſeſſeth that which we ſue for, then it is time to pull up a good heart, and not go on in a journey, whereby we ſhall reap no other profit but wearineſs. Happy are they that can ſee in ſuch darkneſs: many men are careleſs therein, and fall into irrecoverable loſſes. I pretend as little cunning as any man: But I may ſay without vanity, that I never yet had to do with any woman, but I could quickly diſcern her humor. Hope hath called me on, wich once failing, I never ſtaid for a ſecond repulſe. Believe me, and do the like, and after ſo many ill harveſts, make careful choice of the ground where you mean to ſow your ſeed: you have as well as I, a certain careleſs humour, which is not proper to undertake buſineſs that requires long and mature deliberation. Let it ſuffice, you have been unfortunate in *Brittain*, be not the like in *Burgundy*. I cry your mercy for vexing you as I do, my love is ſuch, I can do no otherwiſe.

Thoſe who give their friends indulgent counſels, ſeek to pleaſe them; they that ſpeak freely; to profit them. I praiſe God, I do not loſe my time, while I adviſe you to make good uſe of yours. I would willingly ſend you ſome news to mitigate this rancour; but ſleep oppreſſeth me. Farwell Sir, and whatſoever I have ſaid I will not fail to deliver your Letter: it will, I fear, produce you a new ſhame, but your will be done: and I pray, if you pleaſe, do you mine, by continuing your affection towards me, and holding me to be always,

Your moſt humble, and moſt affectionate ſervant.

Malherbe.

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22. *To* Iſidora, *to diſſwade her from a marriage.*
By Monſieur de Plaſſac.

Madam,

IT is impoſſible for me to hear the report which goes abroad of you, without an extraordinary reſentment, And mine inclinations are ſo conformable to my judgement, that I cannot behold a ſick object without a ſenſe of inwards grief, nor a blind body without apprehending its fall; which things being thus, how can I poſſibly look upon you, ready to be ſacrificed, without giving you ſome aſſiſtance, & joyning my complaints to thoſe of ſo many good people, who deplore your misfortune. To ſpeak truth, fair *Iſidora*, no ſound judgment will adviſe you from enjoying one ten years longer this fair ſeaſon you live in, and to be Queen of your ſelf, with this Quality of Virgin, which makes you to be admired of the world, and promiſes you all poſſible proſperity. Think you that ſuch a Marriage is the higheſt fortune you may expect? and that you ought to limit all your hopes within ſo mean a condition? I pray be not ſo ig-

norant

norant of your own worth, as to condescend to such a Match, as is so disadvantagious for you, and would be of no necessity, though there were never another left in the world Consider that you are born with so much advantage above other women, that you cannot take example by the damage which years ordinarily bring upon them, but you must suspect it: seeing those wrinckles which often make them repent their refusing of such Matches as they would afterward have been glad of, will not appear upon your cheeks in half an age. If all those who pretend to gain your favour, might not aspire thereunto without qualities worthy of you; something would be required in him that should possess you, that were more then man. And heaven should grant you the conduct of nature, and Empire of the world, if it would sufficiently reward your beauty: If you make a doubt of what I say, and should require proofs to confirm this truth, ask your glass whether you have not the fairest visage of the world, and thereby you shall know there can be no design so glorious, but must come beneath that of conquering you. I tell you in good earnest, *Isidora*, that were I Lord of all the earth, I would testifie so much unto you: and this impudent fellow that dares to desire you, should be punished as if he had robbed Altars, and commited all crimes as can be imagined. Truly I can conceive no such action, nor believe you have so little courage, as to suffer your self to be thus carried to punishment; and let the most ridiculous of men triumph of such a conquest, as the greatest Monarch of the world might be proud of. What a disaster would it be if any such Misfortune should befall you, and how many won-

ders, ſhould you be fain to bring to paſs, before you could make amends for his fault? I think for my part, the Sun would hide its light for fear of beholding you, and all the earth would mourn for your fall. Believe your friends, *Iſidorn*, and ſend this monſter into the deſarts of *Africk*, to woo Apes and Babboons; and employ your ſelf in nothing but working of miracles. You know the propereſt men of the Court languiſh for you; reſerve your ſelf for ſome of them, grant them a happineſs, which they would deſpiſe, did you once proſtitute it to ſuch an infamous perſon. If you deſire to acquire quantity of ſervants, make them die for love, and revive them ſecretly; and by that means you ſhall make men beholding to you for their lives.

23. *To* Cremina *to clear himſelf from a falſe accuſation.*

SIR, *By Monſieur* de Bois-Robert.

I Had rather be accuſed of having betrayed my Country, poiſoned my friends, and having committed Sacriledge, then of ſpeaking ill of you. I muſt confeſs I was mightily ſurprized with this news, and I expected nothing leſs at my return then reproofs from you. But I am bound to tell you that as well for my reputation and conſciences intereſt, as for reaſon and for truths ſake, that whoſoever hath endeavoured to ſcandal me with this aſperſion, muſt be one of the moſt pernicious monſters that ever was: To juſtifie my ſelf I deſire no other witneſs, but of my unſpotted reputation, which upon the confidence of my words, and writings hath every where equally publiſhed the beauty of your viſage, the accuteneſs of your wit, and the

he innocence of your carriage. What ill opinion ever you have of me, I will not ceaſe my praiſes for the future. But you muſt pardon me if I tell you, that you want yet ſome ſolidity in your judgment, and that you would be perfect in all qualities both of body and ſoul, if you were not ſometimes of too light a beliefe. I thought you could never have been moved to my prejudice. If you did revolve in your memory the reſpect I always bare you, if you remember the commendation you ſometimes gave me of retaining my favour in Court through my modeſty, you would not now ſuſpect me of ſo great an ingratitude. I proteſt I ſhall never be in a good humour again till you have told me the Authour of this venemous ſlander. I was reſolved to relate unto you mine adventures in *England*, and a thouſand other News, which peradventure might have been pleaſing to you. But to puniſh you as you deſerve, for condemning me without hearing my defence, you ſhall have nothing from me this day but complaints and reproofs: and if I ſhould be ruled by my juſt anger, I ſhould have much ado to tell you that I am ſtill, as I have ever been, namely,

Your moſt humble, and moſt affectionate ſervant.
Bois-Robert.

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24. *To Monſieur* de Vauglas
To reprove him for his long Silence.
By Monſieur Faret.

SIR,

THis is the fourth Letter I have written to you, and cannot obtain one word of comfort in the grief your abſence hath inflicted upon me. I wonder you will deny me a favour I have received

from those, of whom I never asked it; unless you imagine I cannot live long since I forced my self to forsake *Paris*. I pray God I do not blame you wrongfully, and that those Letters, which you have done me the favour to write, be not miscarried. In the mean time, I pray find some means, if you can, to draw me out of mine annoyes, and let me not always be troubled to invent new excuses, to justifie you in the little care you take in preventing my total misfortune. All that I can do, Sir, to testifie my present displeasure, is, to send you no other news but what concerns my self, and they are all sad ones, and if I could truly express them, I should think my self sufficiently revenged on you, by saying you are the onely cause of my discomfort. It sufficeth me to let you know one thing, which is but too true, to my grief, and the confusion of *Pentheus*, and you who are the Authors of it: namely, that those bad nights, which I was wont to complain to you of, are yet more restless to me then they were; and as I could not participate of any good but in your presence, I have lost that pleasing sleep, which was one of my greatest, and sensiblest comforts: which you have heard me so often call *the father of life*; contrary to their opinion who hold it to be the *brother of death*. See what I am brought to, and whether you be not dangerous persons to use your friends in this cruelty in their absence. And after all this I pray confesse I am of too good a disposition to continue still as ever was, and am; namely,

SIR,

Nants this 2d. of *August*. 1626. *Your servant, &c.*

25. *Complaining for having received his friend's letter too late, and entreating him to make more care of his health.*

By Monſieur Auuray

Sir,

I Thought to have written to you in verſe, that my Letters having feet might ſooner come to your hands. I received yours ſo long after the Date, that I took the bearer thereof for ſome Antiquary that ſought to feed me with old Records; that which troubles me moſt herein, is, that I yet doubt of your health, though you writ to me concerning it. Our bodies are not ſtrong holds, that need much time or many Enignes to batter them; continual pleaſures and delights are able to beat them down, and yet methinks when I hear you in the Armory of your humours, that you fear not death, but as from heaven, or by ſome ſtrange accident. Becauſe you are in health you believe, unleſs the world turn upſide down, you ſhall be immortal: but remember theſe things will not continue with you in ſo pleaſant a conſent for ever; a grief in the leaſt part may undermine your whole body, even as one ſtone out of its place is many times the cauſe of the ruine of a Palace. Though you ſail not upon the Sea for fear of a ſhipwrack, you are in danger of loſing your ſelf by too great abundance of blood, and be drownded in that red Sea, of which your veins are the channels. Learn then of me to miſtruſt thoſe things which flatter you, and ſerve for the maintenance of your life: Make more ſtore of that which one glaſs of water may as ſoon deprive you, as if you had drank Poiſon; for to ſpeak truth, you commit exceſſes, which would make a Giant ſtoop; and would have tried that

ſtrong

ſtrong man, who feared not the encounter of a Lyon, and made nothing of carrying away the gates of a City upon his ſhoulders. If you had lived upon *Iron* and *Steel* as *Hercules* did, yet you know he dyed at laſt, and a woman found means to affront him who feared not Monſters. Yet I like you better in this humour, then if you were like that effeminate man, who was wont to be tired with the labours of others, and complained he could take no reſt all night, becauſe they had laid him upon a bed of Roſes which were not ſhred in good order.

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25. *An anſwer to ſome praiſes.*
By Monſieur Auuray.

SIR,

I Did not think an honeſt man could have turned flatterer, before you praiſed me ſo much. If I deſerved the leaſt part of your Commendations, I ſhould eſteem my ſelf as happy, as if one had beſtowed happineſſe it ſelf upon me: I do not wonder that thoſe who are at *Paris*, as at the *Weſt-Indies*, amongſt Gold and Diamonds, ſhould beſtow preſents upon their Prince. For my part, I who live in the Countrey ſhall find enough to do to preſent fruit, I am ambitious to commend but not to imitate you. For I am neither Courtier nor Orator ſufficient. I would uſe ſome Rhetorick in anſwer to your complements; but as Palms grow no where but in the holy land, ſo rare expreſſions are produced no where but at your habitation. One may be deceived as well in the other as undervaluing of things; therein take heed you do not repent your liberality towards me. If I remember you, it is becauſe memory being a treaſure, I can place

face no rarer a thing in it then your Image; and then look over all the Cabinets of the world, and defie you from finding any one richer then mine: those who know your merits as well as I, will remember you in their beſt thoughts. You ſay I am guilty of all your importunities in writing to me, let me be ſo ſtill, and do you continue in puniſhing me as you have begun. To ſpeak truth, I have wondred to hear you ſay, that our thonghts have ſerved for a paſtime to our cenſurers, Their Tyranny muſt needs be extream, if they will not ſuffer us to do well. I will tell you, if we never had none worſe, we ſhould need no confeſſor in that particular: They are Pearls wherewith one may beautifie a work without confounding it. I will therefore leave them in their error to return to the ſweet odours of your Letter, and aſſure you, That had I not laid it up amongſt my choiceſt pieces, or that the poſſeſſion of it were not ſo precious to me, I would always carry it about me, for an Antidote, againſt the infectious aire of this Countrey. Judge now whether I eſteem you or no, when I make ſo much of any thing that comes from you. After that I will enter into a Covenant of love with you, as inviolable as if it had been made before the Altar. This ſhall not hinder me from ſerving you; and if theſe two things were incompatible, I think I ſhould ceaſe being your friend, to be,

Sir,

Your moſt humble, and moſt obedient ſervant.

A

Discourse between a Gentleman and a Gentlewoman, divided into seven dayes.

The first day.

Gentleman.

LADY, Encouraged by the rare commendations which all the world attributes to the glory of your merits, I am come to tender my respects unto you, which I shall desire you to esteem obedient to your will, untill the time of my perseverance manifest them to be constant and faithful.

Gentlewoman. I conceive Sir, opinion is more favourable to me then truth, and hold not all she divulgeth of me to be true. Wherefore you do well to present feigned affections. to the honour of this imaginary merit.

Gentleman. You wrong your beauty Lady, which being Paramount, can produce none other effects, but fervent desires to serve you.

Gentlewoman. All this confirms my former conceit, for finding my self altogether unprovided of beauty, I believe you to be as void of any affection that might depend thereon.

Gentleman. I fear I should sin against truth, in straining to shew you, which is so visible; and to set it out with words, would be a wronging your sublime judgement and apprehension, which cannot be ignorant of it.

Gen.

Gentlewoman. I perceive Sir, you will overcome me in words, though you cannot alter my belief.

Gentleman. It is an effect whereunto I will reserve the trials of mine obedience, which shall one day condemn your misbelief, to authorize my truth.

Gentlewoman. Such words are common in this age, which ordinarily promises much service, but never produceth any thing but Artifice.

Gentleman. It is an ordinary thing to confirm promises with oathes, yet the keeping of them is seldom performed. And that which ought to make you believe I follow not herein the common custom, is, that your beauty is such as ought to be served rather by knowledge then imitation; and besides my design is too glorious, and mine attempt too fair, to be imitated by any.

Gentlewoman. How Sir? are you upon attempts already? If the case stands so, your design is more easie then bold; for in fair interprises there are always hinderances which oppose hope.

Gentleman. My resolution of serving you is so fair, that I can expect no evil to redound of it: For though you should make the end of it unfortunate; yet it will be always a glory to my courage that I have dared to presume to obtain your favor.

Gentlewoman. Seeing you thus ground your content upon misfortune, hope can no way harm you. For if it deceive you, it makes you happy.

Gentleman. May I be so happy Lady, as to serve you so worthily, as I am obliged to do, both by your merit and my submission.

Gentlewoman. I shall never advise a generous soul to rest upon such a design, the resolution being so mean, that it must needs be followed by sorrow and repentance.

Gentle-

Gentleman. That which encourages me to ſerve you, is, that I ſhall gain as much honour in the enterprize, as there is difficulty in worthily atchieving it.

Gentlewoman. If you rendred as many proofs as you offer ſervices, you would be famous throughout the whole Empire of love.

Gentleman. Seeing I have courage enough to aſpire to the merit of your favour, I ſhall take care to guide my perſeverance, wherin I ſhall not fail, being enlightned by my own fire.

The ſecond day.

Gentleman.

FArewel my fair One, I muſt baniſh my ſelf out of your company, to diſpoſe my ſoul to know you. The one by the loſs of your preſence, the other by the remembrance of imagination,

Gentlewoman. You ſay right Sir, and do well to employ your mind to know me, for then your thoughts and imaginations may frame unto themſelves a conceived merit; where your eyes, and judgement could find no true one.

Gentleman. What a new deviſe you have gotten, I think you would perſwade me a falſhood, to gain an advantage upon the ordinary way which breaths out nothing but truth, Is it poſſible that ſuch a vanity can provoke you to offend that which I honour and you poſſeſs?

Gentlewoman. Call it a truth rather, and then your ſelf will ſpeak truth.

Gentleman. Continue ſtill in gaining glory to your perſwaſion, by offending that beauty, which in its eſſence will be always perfect, though it be not ſo in your opinion.

Gentlewoman. If I am perfect, then I know my

ſelf,

ſelf, for a ſelf knowledge is a perfection. And by knowing my ſelf, I may be permitted to judge how defective I am in any matter of worth. But you would perſwade me to the contrary, to exerciſe your own ſufficiency, believing there is more honour to be gained by overcoming, than maintaining of truth.

Gentleman. The reſolution I have taken to ſerve you, may teſtifie you have had ſufficient power to diſpoſe me unto it. In a moment I ſaw you poſſeſſor of a thouſand wonders, and in a moment I was ſenſible of a thouſand Love torments: and being capable of nothing but admiration, me-thoughts that beauty was in the world but onely to be admired, and I born for no other intent but to ſerve it. I will not then, fair one, let the opinion I have conceived of you by means of my beſt knowledge; be loſt upon the firſt onſet of your misbelieving imagination. But having known the truth, I will not now intruſt it to the weakneſs of my words; ſeeing there is nothing unconquerable to you.

Gentlewoman. I have heard Sir, that contradiction will animate and continue diſcourſes, Therefore I will be ſilent, to ſet a period to theſe unjuſt commendations; then peradventure you will pitty and compaſſionate my weak reſiſtance, and be ſorry you have ſo eaſily overcome me.

Gentleman. It is I that muſt be ſilent, being now ſtricken with admiration, which is the ordinary cauſe thereof. But in you Lady, it would be a ſin againſt your fair mouth, whoſe words are Oracles.

Gentlewoman. Sir, why do you not then believe what I ſay? for Oracles are alwayes true.

Gentleman.

Gentleman. But you Lady, why ſeek you with perſwaſions to contradict that opinion which I have grounded upon ſight and judgement? No I will admire your beauty, maugre all contempts and miſcreances, and likewiſe continue the ſervice I have vowed unto you, againſt any thing that ſhould oppoſe it. So mine expectation hath made a promiſe to my deſign, that all future ages, ſhall Regiſter your merit and my ſervitude for the rareſt antiquities that can be found within the whole Empire of Love.

Gentlewoman. Time, Sir, will queſtionleſs alter your opinion.

Gentleman. Time, Lady, cannot contradict Love's decrees, he is the Maſter of fortune, and an Enemy to changes. But what? It is ſuperflous to ſay ſo; And to believe through the compulſion of truth, is better than to be perſwaded to it by words. And beſides, I had more need at this preſent to deſire a remedy for this abſence, the fear whereof makes me expect ſuch pains as I have conceived.

Gentlewoman. You muſt, Sir, forget your deſign and ſo avoid the puniſhment which repentance may bring with it.

Gentleman. No, I will for ever preſerve and cheriſh the memory of it, wherein I ſhall always ſee the glory of mine enterprize. Farwell beauty, you cannot glance with your fair eyes upon your ſelf, but you muſt behold proſtrate at your feet him that admires you; nor raiſe your thoughts as high as your merits, but you will remember your conqueſt. Adieu once more, fair one, I will go ſeek out darkneſs and annoy, having loſt the light of my Sun and comfort.

The third day.

Gentleman. I Come Lady to receive as much content by your dear sight, as the loss of it hath ocasioned grief. I believe the Joy will retaliate the Sorrow, seeing they both proceed from the same cause.

Gentlewoman. I believe Sir, you will receive as much of the one, as you have lost of the other. But I pray shew me whence proceeds the grief you speak of, for I believe the content of the mind exceeds that of the sight.

Gentleman. You may think so, but I who by experience have found the contrary cannot believe it, have received from mine imaginations but an imaginary good; But that of the sight is true and perfect.

Gentlewoman. But Sir, they say the presence contents nothing but the eyes which are humane and bodily, and absence worketh upon our soul which is divine; and I believe if it brought any discommodity along with it, you would have prevented it.

Gentleman. It was some happy destiny which yesterday banisht me from the bright rayes of your fair sight, to make me the better to know the want thereof, and the punishment I suffer thereby; with such a fervent desire to see you, that each hour hath seemed an age to mine expectation, and a moment to my remembrance.

Gentlewoman. What we foresee, we may easily avoid. And you have a great way off, by your apprehension beheld this evil approaching; Yet the little cause of fear was it made you voluntarily seek after it. Complain therefore against your own willfulness, and not against destiny which is alwayes just.

Gentleman. Lady, my will is not the cauſe of it; for I endeavoured to run away from my ſelf, and to come to you. But Love, to tyrannize the more over me, gave me this deſire, yet hindred me from obtaining it. So I believe it to be one of his decrees, that a noble Paſſion ſhould increaſe its conſtancy, by means of violent oppoſitions and hinderances.

The fourth day,

Gentleman. IT is high time for me Lady, to deſire of you ſome aſſurance of your friendſhip, being I can give you none of the authority you have over my will, but the ſervice I will render to the honour of your power; a teſtimony which depends upon occaſion, and occaſion upon your commands. Swear unto me therefore by your fair eyes, you love that which they have overcome, that I may ſay my ruine is as well a mark of my glory, as of your power.

Gentlewoman. Do you think Sir, that which is ruined by the eyes, can be beloved of the heart?

Gentleman. Why ſhould not you affect that love which you have created in me? would you have it dye as ſoon as it is born? that would be an effect of an unconſtant ſoul.

Gentlewoman. It is you Sir that are in danger of being qualified by that name: for if love proceeds from merit, you will find one far ſurpaſſing mine; holding this vain opinion, that the diverſity of your deſigns, are ſo many glories to your courage.

Gentleman. I will never go about to ſeek after any other worth than that your are poſſeſſed of. Thoſe who are leſſe worthy than your ſelf may be ſubject to ſuch fears; not you, whoſe beauty ſo far exceeds all other. No Lady, take counſel of your own

own merit, and it will ſhew you that the fair choice which I have made may not be altered. Beſides, the judgement which teſtifies a defect in our firſt intent, cannot take place in a generous love; the deſign proceeding from the judgment of our ſoul, which being all divine, cannot erre.

Gentlewoman. They ſay Sir, that love is very ſubject to knowledge, of which I judging you to be ſo well ſtored, fear you will make uſe of it among ſo many pleaſing diverſities love daily preſents to the eye of unfaithful lovers.

Gentleman. He would baniſh me out of his Empire, if I ſhould entertain a will contrary to his. He commands me to be yours; ſo his power and my humour have accorded my deſign, and his decree. Behold what glory I gain thereby. Heaven hath made all worldly things of a variable condition, to ſet forth (as I believe) the luſtre of my reſolutions, only fixed in the faireſt aſſurance my love can give you thereof.

Gentlewo. Love it ſelf cannot force your affections.

Gentleman. He would fear to be enſlaved himſelf: No power can force you to it but your own; therfore to obtain a perfect glory of having overcome the whole world, there is nothing wanting but the conqueſt of your ſelf.

Gentlewo. I cannot chuſe but overcome, having no will nor thought but yields obedience to that duty I have taken upon me, for a perpetual guide of my life.

Gentleman. Is it not duty to love an affection which you have created? but you oppoſe your deſigns to my prayers; to the end that your refuſal may redouble my paſſion, and make me more conſtantly to perſiſt in the purſuit of your favour: and

the difficulty in obtaining it, ſhall add glory to my conqueſt.

Gentlewoman. Since pain may glorifie you, why do you complain of it?

Gentleman. I do not complain of pain, but of your humour which will not take notice of it: if it be not ſo, I conjure that fair mouth of yours, to pronounce ſome aſſurance of your love.

Gentlewo. Well, your ſervice ſhall be acknowledged, and eſteemed according to the rate of its continuance: And believe me, that as my true paſſion onely can oblige me thereto, ſo no adjuration ſhall ever have any power over me.

Gentleman. Lady, I would I could transform all my deſires into words, to give you thanks worthy of ſo favourable a promiſe, but ſince I am not capable ſo to do, I will onely tell you, that he to whom you have been ſo liberal of your favours, ſhall ſpend the remainder of his daies in your obedience.

The fifth day.

Gentleman. LAdy, if mine opportunities to ſerve you were as frequent, as thoſe of ſpeaking to you, I ſhould have yielded as many ſervices, as I have done words. I dare not confirm them to you ſtill, by the ſame teſtimonies; and beſides I have a ſmall talent of perſwaſion, that I am afraid I ſhall diſcover mine ignorance rather then my ſervitude.

Gentlewoman. I believe perſwaſion to be onely required, where truth is wanting: wherefore ſeeing you have alwaies proteſted your ſelf to be veritable, you need not make uſe of it; otherwiſe you would make your oaths and my faith as different as your words, and reſolution.

Gentleman. The artificial frame of a diſcourſe ſhall

ſhall never do me that evil office, as to perſwade me to a falſehood, for I am ignorant of the uſe of it, much more of the invention, which ſhall make me to avoid the undertaking of it, to the end that being ſafegarded from the trouble I find between the reſolution, and the iſſue, I do not clearly manifeſt unto you, that all the world will judge ſuch a fair deſign deſerves to be continually purſued and followed.

Gentlewoman. I pray, Sir, be careful of conforming your mind to your words. Time alwayes produces opportunities to diſcern diſſimulation from truth. I can aſſure you, if I find your promiſes falſe, you ſhall repent the beſtowing them ſo vainly; for I will alwayes reſerve that power to my ſelf, to either accept or refuſe what you ſhall proffer me.

Gentleman. How; my life, can your belief take a bad impreſſion concerning your ſervants? I call love, and your beauty to witneſs that I will alwaies continue ſuch.

Gentlewoman. Well Sir, I will for the preſent accept of your intentions, hoping hereafter to have a cognizance of them.

Gentleman. Fair one, I promiſe you that you ſhall gain as much fidelity in this your conqueſt, as I expect glory and bliſs of mine.

Gentlewoman. But I would know, Sir, whether you will keep your promiſes as firmly as you have proteſted them.

Gentleman. Far better, Lady: for I can affords, but ſuch weak words as mine ignorance furniſheth me withal; but can yield you effects, though they ſhould coſt me a glorious death.

Gentlewoman. Why, could you find in your heart to die for me?

Gentleman. No Lady, for that which others

would esteem death should be a life to me, so it were given me by your hand.

Gentlewoman. Live, and take heed repentance be not the cause of your death.

Gentleman. Well Lady, I will live your servant and make my spirit live by the merit of my perseverance.

The sixth day.

Gentleman. IS any thing, Lady, more continual then my Passion? I would have it as durable, as your beauty; the glory of my design, and perseverance.

Gentlewoman. I see Sir, you will have it so, and that you are born thereunto by your own will rather then by any merit of mine.

Gentleman. Force me not, fair one, to express such commendations of you, as shall oblige me beyond my capacity. Content your self that all words which are expressive of praise, derive their lustre from you.

Gentlewoman. Though you be pleased to say so, yet I am not able to believe it, mine eyes and judgment contradicting it. But for requital give me leave to render you thanks. And if hereafter you reproach me for mine ignorance, my desire shall make you amends.

Gentleman. You are too humble Lady towards him, who expects nothing from you but commands for me to obey, with all the vigilancy a Lover can afford, whose chief care shall be to fulfill them.

Gentlewoman. Fortune (they say) to shew its uncontroulable power, alwayes opposes the fairest resolutions. You ought therefore to fear lest crosses war against our designs.

Gentleman. I will alwayes afford you such variety

of

of duties, that though misfortune ſhould endeavour to thwart me therein, I ſwear, it ſhall be ſooner weary of croſſing me, than I ſhall be of ſerving you, and defying it.

Gentlwoman. I will therefore for the preſent have this aſſurance ſerve for us both; and believe that henceforth no croſs how tedious ſoever ſhall divert my conſtant humour from loving you.

Gentleman. Fair one, theſe promiſes ſhould be aſſured and certain Oracles.

Gentlewoman. So ſhould your deſires, Sir, be ſo many infallible preſages.

Gentleman. But how can I ſufficiently confirm it to you, now joy hath charmed my mouth, teaching me, that words are vain, when we are proceeding to Trials and Actions?

Gentlewoman. Nor I can no fullier expreſs truth then I have already, and finding my ſelf more capable of love than of diſcourſe, I will conjure your perſwaſion, to force you to a belief.

Gentleman. Preſerve then, fair one, this favourable inclination for me, and if ever heaven ſhould offer to diſturb the continuance of it, cauſing you any way to ſuffer for my ſake; I aſſure you I would rather offer up my ſelf in ſacrifice to expiate or prevent any ſuch diſaſter.

The ſeventh and laſt day.

Gentleman. LADY, the ſame day I had the happineſſe to preſent my cordial affections to you, and you perfectly took poſſeſſion of my very ſoul, and all that depended of it, I was alſo ſurprized with a thouſand fears. For rareſt Conqueſts are ordinarily ſubject to greateſt croſſes, and my ſmall merit made me doubtful of obtaining your favour; But ſeeing your goodneſs and my

propitious Fortune have deceived my fear: and tha you, contrary to the common course, would with courtesie gain that which was already yours; The more extraordinary your affection is, so much the greater is mine obligement, and my desire of servin you in recompence thereof.

Gentlewoman. Neither should I ever have though you would have bent your affections towards me it is a happinesse I more desired, then hoped for. And no without cause seeing you endowed with so many good qualities.

Gentleman. I will hereafter possesse nothing but take all away from my self, and put it into her hands whose I wholly am.

Gentlewoman. Well, when I shall be so happy as to enjoy you, the gift will be the greater in bestowing my self and all I have upon you.

Gentleman. Teach me some petty love oath; and you shall see what use I will make of it, to testifie that I am wholly yours, and that which Love now bestows upon you, cannot be taken away but only by death.

Gentlewoman. I can assure you I will with much care indagate an occasion to deserve you; and do you hold these words to be the most infallible that ever fidelity vowed.

Gentleman. I will alwaies live to do you service.

Gentlewoman. And I shall no longer live for my self, than I live for you.

Gentleman. Let us then Lady unite our souls with this kiss, and make what speed we can to be our selves, that as we now enjoy one another by discourses, we may one day accomplish our desires; An expectation which affords me so much joy, that onely to reap the pleasure of meditating upon it, I will confine my self to silence.

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THE

THE Complements & Elegancy OF THE FRENCH TONGUE.

To offer ones Service and Friendſhip.

A.

SIR, the renown of your Vertue and Courteſie, have made me deſirous to be honoured by your love and friendſhip; and having no other opportunity of inſinuating my ſelf, have made bold to viſit you, and proffering my ſervice, aſſure you of the ſincerity of mine affection.

B. Sir, I humbly thank you for the pains you have taken in coming to ſee me: and though I know nothing in my ſelf which may deſerve ſo much honour, yet if that little I have, can render my friendſhip acceptable unto you, aſſure your ſelf it is obtained, and I offer it you with a cordial affection. Deſiring you onely for a trial of your love, to honour me with your commands, and I ſhall endeavour to teſtifie mine, by a perfect of obedience.

A. Sir, you ought not to undervalue thoſe rare qualities that are in you, the merit whereof is too well known, which increaſes mine obligement towards you for your favour you do me in receiving me

me ſo courteouſly into the number of your friend
I fear only I ſhall want ability to acknowledge it.

B. Sir, your love is too ample a ſatisfaction
whereby I find my ſelf ſo highly honoured, that
ſhall ſtrive to preſerve by all humble ſervice
and ſhall preſume to come and viſit you at yo
own dwelling.

A. Sir, you ſhall be heartily welcome, and I w
longingly expect you, which hoping you will e
long perform, I humbly take my leave.

B. Sir, I remain your moſt humble ſervant.

To gain acquaintance upon a caſual meeting

A. SIR, I eſteem it a ſingular happineſs, t
have met with ſuch good company, ſeein
I have by this means obtained the favour to be ac
quainted with you.

B. Sir, if the ſame chance which brought us toge
ther in this place, did likewiſe render me capa
ble of making my friendſhip as uſeful to you, a
your goodneſs is pleaſed to eſteem it acceptable
I ſhould think my ſelf double happy: but till op
portunity preſents it ſelf; I ſhall pray you to ac
cept of the good will.

A. Sir, your merits oblige me highly to eſteem
your acquaintance, and deſire your love. And mine
intent was, to make tender of my ſervice to you.
But now I am doubly indebted to you for prevent
ing my purpoſe by proffering your affection. I
humbly thank you for it, and deſire you reciproca
ly to accept of mine.

B. I kindly accept of your proffer, conditionally
that my reſpective ſervices may make you part of
amends.

A. Sir, you will oblige me beyond the power of
mine acknowledgement. Your love will be honour
ſo

sufficient for me, with leave to come and visit you sometimes, to receive your commands.

B. Sir, I will not say what my dutie binds me to: but I will pray you to believe, that my desire of satisfying it by effects, is sincere, and shall appear upon the first occasion as shall present it self. In the mean time, I shall be glad for the enjoyance of your company, to see you at your own home.

A. Sir, you shall ever be most heartily welcome,

A Visit.

A. Sir, when I first had the honour to be acquainted with you; your courtesie did so far engage me, that I am not able sufficiently to acknowledg it. I have made bold to come to visit you, and give you thanks for it, and assure you of the continuing ever devoted to your service.

B. Sir, I do not think my self able to give sufficient respects to so high a merit, assure your self, my good will shall never be wanting. You oblige me infinitely in coming to see me, and are extraordinarie welcome.

A. Sir, you will overcome me with your courtesies, and new engage me every time you come to visit me; I fear you will at last force me to remain ingrateful, having not wherewithal to requite your favour. But tell me, I pray, how have you done ever since our last enterview.

B. Very well Sir, at your service. And how hath it been with you?

A. Truly Sir I have not been very well, but that shall not hinder me howsoever from serving such as have esteemed me worthy of their love.

To invite a Friend to Dinner.

A. Seeing, Sir, you have so long honoured me with

with your good company : I ſhall intreat you, Sir, to ſtay and take part of a bad Dinner,

B. Sir, I moſt humbly thank you ; I am fully ſatisfied having ſeen you in good health.

A. I pray Sir let me ſtay you a little longer, we may talk a little further at Dinner, if you pleaſe to have patience to ſtay ſo long.

B. Sir, if in ſo doing I might do you any ſervice ; or if my preſence were capable of yielding you any content, I ſhould eaſily condeſcend to it ; but I doubt I ſhould rather be troubleſome to you.

A. Pardon me Sir, your company is too acceptable I pray do me that courteſie.

B. Sir, I have ſome buſineſs which requires a preſent diſpatch, and therefore I ſhall intreat you to hold me excuſed.

A. Sir, I would be loath to be your hinderance. And am ſorry I cannot have the happineſs to enjoy your good company any longer.

B. And I am ſorry I cannot at this time accept of your kind proffer, for which notwithſtanding I remain thankful to you.

A. It ſhall then be at another time, when you are at better leiſure.

B. Sir, I ſhall be at any time ready to obey your commands.

Another form where the invitation is accepted.

A. Sir, ſince it hath been my good hap to meet you at this preſent, let me deſire you to come and take part of a bad dinner with me.

B. Sir, If I could do you any ſervice therein, I would willingly bear you company, but my preſence will be both unuſeful and troubleſome to you.

A

A. I pray Sir, uſe no ſuch excuſes, your company is moſt pleaſing, but you fear your chear will be but mean.

B. Pardon me Sir, I know your houſe affords none but good entertainment, and becauſe you ſhall not think I have any ſuch thought, I will do as you pleaſe.

A. You ſhall be exceeding welcome, and do me an extraordinary favour, and we will relate the news of theſe times tell dinner is ready.

B. Sir, I have a little buſineſs to diſpatch, which I would willingly make an end of this morning, I pray give me leave to go and give order for the doing of it, and I will return immediately.

A. I pray do not fail, for I will expect you.

B. I will return without delay.

At his return.

B. Sir, I crave pardon for having cauſed you to ſtay ſo long.

A. Sir, you come in very good time, and now I ſee you are a man of your word.

B. I would I could as well perform all things elſe whereunto your quality and my duty oblige me.

A. Sir, lay off your Cloak, and let us waſh.

B. When you have done, Sir.

A. Let us waſh together if you pleaſe. Take your place Sir.

B. After you, if you pleaſe.

A. No Sir, I pray ſit there, that place is reſerved for you.

B. I muſt obey you Sir : I had rather be uncivil then troubleſome.

At the end of Dinner.

A. Sir, I pray excuſe your bad entertainment at this

this preſent, and at another time we ſhall endeavour to make you amends.

B. Truly Sir, it hath been verie good, without any defect, and therefore needs no excuſe.

A. Howſoever your welcome was hearty; and I ſhall deſire to teſtifie my cordial affection ſome other way more worthy your ſelf.

B. Sir, I have ſo many teſtimonies of your good will, that I am aſhamed it lies not in my power to requite the leaſt of them. I will expect when your commands ſhall give me opportunity to do it, and ſo I thank you for my good chear, and humbly take my leave of you.

A. Farewel Sir.

And if he chance to ſtay after Dinner, he that invited him, may ſay.

A. Sir, will it pleaſe you to paſs the time at ſome Recreation, leſt it ſeem tedious to you after your bad entertainment.

B. Sir, it cannot ſeem long in your good company: you have fed us with delicates, and raviſhed us with uſeful and pleaſing diſcourſes, which are the beſt ſauces of a feaſt.

A. Your good nature makes you take all things patiently and in good part; but how ſhall we paſs away the afternoon? Do you delight in gaming, Sir?

B. Sir, I will agree to any good motion.

A. Had you not rather Sir, walk, and go ſee ſome good company?

B. Yours is more then ſufficient for me.

A. Sir, I know where very good company is to meet, where there will be choice of young Gentlemen and Gentlewomen of this City. I am very well known amongſt them, and make no doubt but we

we shall both be exceeding welcome, if you please we will walk thither.

B. Sir, I am bound to obey you, and you shall do me great favour.

Coming into the Company, the Gentleman, who is acquainted, speaks.

Gentlemen. hearing of your present meeting, I came to see and salute you, and confiding in your wonted customary courtesie made bold to bring his friend along with me, an honest and vertuous Gentleman.

The Company. Gent. We rejoyce to see you, you and your companie shall alwaies be welcome. We speak for our selves who are at your devotion, as for the Gentlewomen, we will leave you to insinuate your selves into their favours.

The Stranger. I durst not have presumed to intrude into your companie, being a stranger, if this Gentleman had not protected me with the credit he hath among you: The courtesie you shew me for his sake doth infinitely oblige me. And as for these Gentlewomen, their exceeding beautie and meeknes seem to promise they will not disdain my companie, and suffer me to behold them, till I can with my constant service endeavor to deserve some part in their affections.

Gentlewomen. Sir, we should be as void of judgement as we esteem our selves to be defective in beauty, if we should undervalue your merit, which this Gentleman informeth us of, and your own good carriage sufficiently expresseth. Question not therefore your welcome, and expect from us all respects due to your courtesie and merits.

Stranger. Gentlewomen, you oblige me with so much civility and honour, that I shall ever be

mindful and thankful for it. But I am infinitely sorry that I can yield you no service equal to your worth. Yet I will present it, beseeching you to accept of it, as being sincere and unfeigned.

Gentlewoman. Sir, you exceed in courtesie, we being already satisfied by your gracious presence and the content we received by your pleasant conversation.

Stranger. Though peradventure you may esteem my service not worthy your merits, yet I will not desist upon any occasion to testifie how much I honour and respect you.

Another Gent. Sir, we are going to play, will you please to make one? or had you rather entertain these Ladies?

Stranger. I am very well here Sir, and though my task be hard, I will undertake it amongst these Gentlewomen.

One of the Gentlewomen. Sir, you may peradventure find work enough to perform it.

Stranger. I care not what I lose, so I may gain your favours.

Gentlewoman. Sir, I believe our poor intertainment will afford you but small content.

Stranger. Ladies, had I but this one happiness to see you, it were sufficient to ravish all my senses: I find here so much beauty and grace: And I believe *Paris* could not find so much in his three Goddesses.

One of the Company. Sir, if you had a Golden Apple to adjudge unto them, you would easily perswade them to it.

Stranger. Besides, I question not but the rarenesse of your wits is correspondent to your outward beauty, and that your words are as full of charms

as your thoughts of wonders, and so I prefer the good hap of being in your company, to any other.

Gentlewoman. Sir, if we did not know our selves so well, you might cause us to presume too much of our selves : But you do it to give your acute wit its Carrieer, and to pass the time away.

Stranger. Ladies your modesty shall not cause me to forget my duty ; which is, both to admire, and publish your perfections, and honour them to the utmost of my power ; but if I be so unfortunat as to receive disgrace thereby, my comfort shall be, I met with such pleasing enemies.

A Gentleman courting a Gentlewoman upon fair and honourable terms.

LAdy, I account this to be the happiest day I ever had in all the course of my life, wherein I have the honour to be acquainted with you.

Sir, if I knew any thing in me worthy your merits, I should think my self obliged to employ it in honouring of you. But finding nothing but imperfection and weakness, I believe the knowledge of me will hardly yield you any content, much less happiness.

Lady, I find so many perfections therein, that I find my self obliged to honour them with all my power, and offer you my most humble service.

Sir, it is your courtesie and fair language that would willingly excuse my defects, to make your sufficiency to appear so much the more.

Pardon me, Lady, it is the charming power of your vertues and merits, which oblige me not onely to honour and serve you, but also to desire some part and interest in your affections.

Sir, Whatsoever a maid with honour may do, you

may requeſt of me. I reſpect your quality, admire your vertues, and wiſh you a happineſſe befitting your magnanimous deſigns.

Ladie, I can aſſure you my deſires and affections are good; and if your wiſhes proceed from as ſincere a will, as it hath power to be favourable to me, I ſhall think my ſelf the happieſt man in the World.

Sir, I ſhall deſire you to pardon me, my underſtanding is not ſo acute as to penetrate your intentions: that which I ſpeak is in ſimplicity, having no other deſign, but to yield you ſuch reſpect, as I know you deſerve.

Ladie, I do indeed wrong you in perſwading you to that which I have not yet made to appear by any true proof. But notwithſtanding I muſt tell you, that your perfections have ſo amazed my ſenſes and affections, that I am reſolved never to love nor ſerve any but you. I onely intreat you to accept my ſervice and affection, and give an effect to your own deſire.

Sir, as I cannot be perſwaded you would fix your thoughts, much leſs your deſigns upon one ſo little deſerving: ſo need you not trouble your ſelf to teſtifie your good will by any effects. I am content with the honour of knowing you, and wish with all my heart your good fortune may guide you to meet a match becoming your worth.

Ladie, I have not ſo far forgotten my ſelf as to miſconſtrue your merits and perfections. I have propoſed unto my ſelf an unfeigned reſolution to honour and ſerve you with mine uttermoſt endeavours, and your refuſal cannot leſſen mine affections. Suffer me then to ſtyle my ſelf, your ſervant.

Sir,

Sir, I am not at mine own disposing, therefore cannot accept your noble proffer; but if you can perswade my Parents to like of the affection you say you bear me, I shall esteem my self much honoured by your love, and shall be ready to yield to any thing shall agree with mine honour, to render you full assurance of my love.

Ladie, you oblige me infinitely, and I thank you as heartily. I shall take an occasion to acquaint your friends with my sincere intentions. Honour me in the mean time with your commands, and give me leave to kiss your fair hand.

Sir, I am your most humble servant.

How to enter into discourse with a Gentlewoman, being in company with her.

LADY, here is a fair and honourable companie, I am glad I met here, to participate of the content here received, particularly seeing it is my good fortune to find you here, in whom all perfections shine that can be any way imagined.

Sir, Your Judgment concerning the compa ie is most true, there cannot be more accomplished persons, nor any honester content found elsewhere: but your courtesie exceeds, in attributing praises to her who least deserves them, and in comparison of the rest, hath no considerable perfection.

Lady, your modestie makes you speak disadvantagiously of your self; which is permitted to you: but if I should condescend to it, or connive at that which so plainly appears to all the world; it were a great error in me. I should shew my self most unworthy to look upon so fair an object, if I could not admire its wonderful perfections. The lustre whereof cannot be obscured by your own undervaluings. For my part, I must confess mine affecti-

fections to be so engaged, that I offer and dedicate unto you with a free and willing heart, whatsoever lieth in my power.

Sir, the higher you strain your eloquence, the more reason I have to shun those commendations wherein you are as liberal towards me, as heaven hath been sparing to me of such gifts; and therefore judging myself utterly unworthy of such proffers as your courtesie makes me, I would desire you to find some other subject for your discourse.

Lady, though you refuse me the honour of serving you, which is the duty of every honest Cavalier towards a Lady of your quality and merit; I will not therefore give over seeking after occasions to render it to you, and testifie my words to be sincere and true.

To desire a courtesie of a friend.

A. Sir, the good affection you always seemed to bear me hath imboldened me to desire a courtesie at your hands. Namely, to give me your advice and favourable assistance in a business. It will be a particular obligement, to be added to all former ones. Which I shall likewise endeavour in particular to requite.

B. Sir, mine affection is sincere, and trial of what you have seen, is but a pattern of what I desire to do for you, Assure your self, that both in that which you require, or any other occasion, you shall find me always disposed to gratifie and serve you.

A. Sir, you multiply mine obligements, through your readiness and freedom, I believe I shall hardly be furnished with words (much less deeds) to retaliate them. But if you please to command me, I shall endeavour to shew my self thankful, though unable to requite.

To

To thank him for the courtesie received.

A. Sir, the good affection you have testified, commands me humbly to thank you for the honour and favour you have done me; whereby you have as far obliged me as any man could do.

B. Sir, I love my friends with all mine heart, and do not willingly refuse them what lies in my power. Take it in good part, & believe this is one of the least things I would do for you.

A. Sir, I have not deserved so much as you have already done, but am still bound to a sincere and thankful acknowledgement thereof.

B. Sir, your thanks are more worth then the service I have done you, and you purchase your friend's courtesies at too high a rate. I pray believe there is nothing in my power that is not at your command.

A. Sir, I cannot question your affection; assure your self I shall ever acknowledge it, and therefore remain your, as much obliged as affectionate, servant.

A request, with a refusal to it.

A. Sir, I have always known you so loving and courteous to your friends, that I hope I shall not be denied a courtesie I would desire at your hands. I need such or such a thing: it lies in your power to assist me herein, and I humbly desire you would be pleased to do it.

B. Sir, I never was unfurnished of love for my friends especially persons of merit, but where power is wanting, the will availeth nothing: it is an inconvenience, whereunto I am subject at this time, wherefore I shall desire you to excuse me.

A. Sir, I doubt not but my want of merits gives you cause enough to deny me your favour and good

wil, having never invited you thereunto by any ſervice on my part. But if you pleaſe you may remember your ſelf, and the courteſies you have ſo freely done to ſo many men; in ſo doing you ſhall increaſe your own glory, and mine obligements.

B. Sir, if it had been a thing lying in my power, I would not have denied you. I pray, do me that favour as to believe me, and try me upon ſome other occaſion, and you ſhall find I am not unwilling to gratifie you.

A ſudden meeting of friends.

A. Good morrow to you Sir.

B. Sir, this is a happy meeting, the Lord preſerve you; and to me you ſeem to be in good health.

A. Very well Sir, at your ſervice, and ready to obey, whenſoever you ſhall pleaſe to command me. I wiſh our meeting may prove as happy to you as it is pleaſing to me.

B. There can nothing pleaſe me better, than to ſee my friends proſper.

A. And I, for my part, rejoyce the more at mine own welfare, becauſe it enableth me to pleaſure my friends. Good Sir, ſee in what I may ſerve you.

B. Sir, I thank you for your cordial affection. You may if you pleaſe reciprocally be aſſured of mine. Above all things I conjure you freely to make uſe of the power you have over me.

A. Sir, I believe you are going about buſineſs, therefore I ſhall not deſire at this time to ſtay you any longer.

B. I can have no buſineſſe ſo urgent, but that I would willingly forego it to do a friend a pleaſure.

A. We ſhall at ſome other time have the happineſſe to diſcourſe together a little longer; and ſo I humbly take my leave of you.

B. Sir,

B. Sir, I am, and will be your ſervant.

For a Ceremony at a going in.

A. Let us go in Sir, if you pleaſe.

B. Sir, I will follow you.

A. I will not go in firſt, Sir,

B. Howſoever Sir, let us not ſtay here: We muſt not now make uſe of Ceremonies.

A. Sir, I do but my duty.

B. Sir it is meer courteſie, you oblige me with your reſpects, but however this will make us loſe time.

A. Sir, becauſe I will not be troubleſome, I will obey you, without any prejudice to the reſpect I owe you, and deſire to render you upon all occaſions whatſoever or whenſoever.

Another Form.

A. Sir, we will go in when you pleaſe.

B. Sir, I will go in after you.

A. Sir, you ſhall walk firſt if you pleaſe.

B. Sir, I will not commit ſuch an error, I am too conſcious of the honour I owe you.

A. I pray Sir be not ſo ceremonious.

B. I am reſolved not to fail in ſo known a duty.

A. Sir, you are fixed in your reſolutions. I will therefore go in firſt to pleaſe and obey you.

At going out.

B. Shall we go forth.

A. When you pleaſe, Sir.

B. Let us go then.

A. I will not go before you, Sir.

B. Sir, I will give you the firſt place, knowing you deſerve it, intending to do you all the honour and ſervice lieth in my power.

A. If it ſhould go by deſert, you would loſe; ſeeing you exceed me far in merit and worth.

B. Were

B. Were the pleasing of you onely the question, I would without any difficulty yield to your desires, but I am obliged to yield respect where it is due.

A. Sir, you are too obstinate in your courtesie; and I am loath to hinder the company of your affairs.

B. Sir, since your will is so, fearing to be esteemed troublesome in stead of civil, I will be guilty of this incongruity, protesting, you meerly force me to it.

At the coming out of a Chamber, or Parlour.

A. Sir, I pray take no further pains.

B. I will not leave you yet, Sir.

A. Pardon me Sir, I will not suffer you to come forth of the room.

B. Sir, you will not hinder me from performing my duty, and enjoying your companie as far as I may.

A. Sir, you honour me too much, and will oblige me to the uttermost, I beseech you go no further.

B. You shall excuse me then if you please, seeing you will give me no further leave.

To borrow of a friend.

A. Sir, I am come to see you, and learn how you do.

B. Sir, you oblige me by the care you take of me. Howsoever you see I am well, and ready to do my friends any service, And how is it with you?

A. I should be better if I could hear any tidings out of the Countrey.

B. Why? You desire peradventure to be informed of your friends healths.

A. I take more care to let them hear of my own

necessities

ceſſities which I ſuffer for want of Bills of Exchange.

B. Sir, I am ſorry you told me of it no ſooner. I have money at your command, and ſo long as it laſts, take you no care.

A. Sir, you make me bluſh, heaping ſo many undeſerved courteſies upon me. I ſhall acknowledge my ſelf obliged to you therefore, all my life time, and will be ready to render you any ſervice that lies in my power; and kindly accept of the proffer you make me.

B. Sir, amongſt friends we muſt be bold to ſpeak. How much is it you want.

A. So much. And I aſſure you that ſo ſoon as I shall out of the Countrey, I will take care to repay it.

B. Sir, if you pleaſe to write to the good Gentleman your father, ſend me your Letters, and I will direct them by the Poſt to my brother, who I know will be careful to deliver them.

A. Sir, I give you infinite thanks, for ſo many good offices and courteſies; hoping I may one day be ſo happy as to make you part of amends.

A refuſal to a friend that would borrow money

A. Sir, I have ſuch confidence in your Love and Friendſhip, that I make bold to requeſt a courteſie at your hands.

B. Sir, you cannot be denied any thing that lieth in my power, ſuch is my good will towards you. What is it you deſire of me?

A. Sir, I want ſo much money, and would pray you to lend it me, you will do me a great courteſie, and I will repay it as ſoon as I receive any.

B. Sir, if I had it, you ſhould command it, and more, if you had occaſion to uſe it. But I can aſſure

assure you that for the present I am very ill store and daily expect bills of Exchange: So soon as the come I will send you word, and will be glad to a commodate you.

A. Sir, I thank you heartily for your good will. pray continue your love towards me, and I will in quital thereof be ready to do you any service that eth in my power.

A Complement amongst a company of Ladies.

Gent. I pray, Ladies, let not my coming interru your discourses, of which I shall be proud to partic pate.

Ladies. Our discourses are not of any great concern ment, we can fall upon them again another time, an now give way to yours, which we make no doubt wi prove more savory.

Gent. It is true, Ladies, that he who is in such com pany, need not want subject for a discourse. I am so ry I want expressions, and have not my tongue at s much command, as I have desire to honour and serv your perfections.

Ladies. Sir, we acknowledge no such thing in ou selves, and therefore let not that I pray be the subject of your eloquence, for we should conceive you intend ed to laugh at us.

Gent. Ladies, You must suffer me notwithstand ing all this, to tell you, that though modesty in terdicts you the acknowledging of a truth; yet the respect I bear to Ladies, commands me not only to acknowledge it. but also to divulge and main tain it.

Ladies. I pray Sir, if the same prove to be our case, let us also be subject to the same Law.

Gent. Ladies, this vertue is good when we are to speak concerning our selves, or of other mens vices and

d imperfections; but if we ſpeak of their good qua-ies, or intend to commend the perfections of our eighbour, we ought to do it fully, and not be ſparing the uttering of truth.

Ladies. But Sir, you add, and put in more then we ave, imagining ſuch perfections as are worthy your raiſe and commendation.

Gent. Ladies, you will bind me to an injurious re-ect. But I cannot chooſe but acknowledge your me-its, neither will I ever want devotion to honour and erve you.

Ladies. Sir, you will overcome us with exceſs of ourteſie; but believe me, ther is not one of us but ould be proud to be termed your handmaid.

Gent. Ladies, you will make me beſides my ſelf, with this debating a point of honour which juſty belongs unto you. Nevertheleſs I muſt not ceaſe admiring your perfections; being ſorry I have not merit enough in me to make my ſervice accep-table to you.

Meeting upon New years Day.

A. God give you good morrow, and withal ſend you happy new year.

B. I humbly thank you Sir, for your good wiſh and withal deſire the Almighty to grant you ma-ny ſuch, with as much content as your ſelf can de-ſire.

A. Sir, you infinitely oblige me by your recipro-cal good wiſhes, which ſeem to endear me above mine own. But I aſſure you, Sir, there can be no proſperity or happineſs in the world, that my heart wiſheth not unto you, wherof I would I could give you any real teſtimony. And I ſhall intreat you, in the mean time to believe that I am wholly yours, and to accept of this ſword as a pledge of an affe-ction

ction proceeding from him, who desires to live only to do you service.

B. Sir, you honour me greatly, and I most willingly accept your gift, which I will keep as a testimony of your affection. I pray believe I am ready like to you; in gage whereof, I beseech you to wear this Ring for my sake, not so much considering the value, as that it is a token of an inviolable friendship.

A. Sir, you accumulate courtesies upon me. I accept your gift with a most willing heart, and will both wear it and keep it carefully for your sake. Yet if any disaster should deprive me of it, my friendship shall still remain firm and unmoveable.

To wish a friend a happy new year.

God having blessed me so far, as to grant me life to this day of the new year, I thought it a great part of my duty to come and wish you felicity in it: and assure you the man lives not in whose service I would more willingly employ my whole life. I beseech the Almighty to grant you health and prosperity in it; and me opportunity to testify how much I desire to serve you.

Another to the same purpose.

Sir, I have taken occasion upon the solemn custom of the day, to come and wish you a happy year, and present you this new years gift. And though it be not according to your quality and merits, I offer it up as an acknowledgement of my duty, proceeding from so entire an affection, and so fixed a devotion to your service, that there lieth nothing in my small power that I will not willingly employ therein. So desiring you to command me, I wish you long life, repleat with all manner of prosperity and content.

To Congratulate a friend or kinſman for ſome preferment conferred upon him

A. Sir, I could not contain my joy within my ſelf, ſeing this happineſs which hath befallen you, without a Congratulation.

B. Sir, it teſtifies the ſinceritie of your affection; true love participating of all his friends adventures.

A. This and more Sir, is due to your merits. I praiſe God for raiſing them by this means to ſome ſuch height as your friends deſired.

B. Sir, I know, that next to God, I am bound to you for it, and to the reſt of my friends: neither doth any thing cauſe me to eſteem my ſelf ſo happy therein, but becauſe I can by this means more conveniently ſerve thoſe who honour me with their love; and your ſelf eſpecially.

A. Sir, I have done no more then that which my duty obliged me to do, but onely you intend to overcome me with courteſie.

To condole with a friend, upon ſome misfortune befallen him.

A. Sir, I have heard of ſuch and ſuch things as have befallen you, and profeſs unto you, I am heartily ſorry for it.

B. Sir, you oblige me too much, in having ſuch a fellow-feeling of my miſhap.

A. Sir, it would be a great comfort to me, if my reſentment of your misfortune, could any way eaſe you: and much more if my induſtry and ſervice could totally free you from it.

B. Sir, your ſinceritie obliges me ſufficiently. Yet if we muſt give way to our friends wiſhes, I cannot but deſire the accompliſhment of yours; but ſeeing I cannot obtain them, I muſt have patience, and take it as an affliction proceeding from God,

God, out of which he will deliver us when he pleaseth.

A. Sir you may disposse of me as you please.

A visit.

A. Sir, hearing you were in Town, I could not chuse but come and see you, and present my most humble service. Your worth and merits oblige me to this duty, which obligement you will increase by accepting this my devotion with your accustomed good will, always shewn to your affectionate servants, of which number I desire to remain all the days of my life.

B. Sir, I am much bound to you for the pains you have taken in coming to see me and honor me with the proffer of your affection; believe me, I much respect your merit, and shall testifie it by any good office as lies in my power to render you. I therfore intreat you to make me happie by your frequent visits which shall ever be most welcome to me.

A. Sir, I desire nothing more then to be able to testifie the affection which I have devoted to your service: and if the sight of me could yield you any content, I would not fail to come and see you oftner, but I fear I shall rather trouble, and disturb you from more serious affairs. Yet seeing you seem to desire it, I will perform my duty, expecting some happy opportunity wherein I may do you service worthy of you.

B. Sir, you must then continue your coming to me, your company can no way disturb me, but rather afford me singular content. I know how much your merits ought to be esteemed, and I can assure you I will not omit any occasion wherein I may testifie it; but shall willingly embrace it, whensoever it shall be proffered.

To

To ſalute a Lord as you paſs through his Countrey.

A. Sir, I could not paſs through your Countrey, and ſo near your houſe, without coming to tender my reſpects. The rank your Family holds in this Kingdom, the report of your merits which is come into our Province, have incited me to this duty; eſteeming nothing ſo much as the acquainting my ſelf with perſons of ſuch eminent quality, by proffering my ſervice to them.

B. It is a ſingular good hap for me, Sir, to ſee you in this houſe, which I ſhall always eſteem honoured by ſuch viſits. Sir, you are more then welcome to me, and aſſure your ſelf you are in a place where you may command. I pray therefore accept of the ſmall entertainment which it affords, till I can better teſtifie my deſire to ſerve you by ſome act that may be worthy of you.

A. Sir, You highly oblige me through your ſingular courteſie: and it is your good nature to extend it towards ſtrangers. I ſhall endeavour to deſerve it hereafter by all offices I ſhall be able to render you, offering to that end my moſt affectionate ſervice.

To diſcourſe during your abode in the ſaid Lord's Houſe.

A. Sir, You have here a fair and pleaſant dwelling, this Caſtle is rarely ſcituated, and exceeding well built, and hath all ſuch conveniences as can poſſibly be required.

B. There are no great defects in it, Sir; I want nothing but opportunity to ſerve my friends, eſpecially thoſe of your rank and quality.

A. Sir, Your courteſie is the greater, becauſe I am a ſtranger unknown to you,

B. Sir, You are no ways obliged to me, ſeeing

you are not entertained according to your defert, which I can assure you proceeds not from any want of good will.

A. Sir, I pray you give over these excuses, hoping I shall one day be able to acknowledge them. But let me intreat you, Sir, to inform me particularly of the state of this Kingdom, and how it stands with the affairs thereof for the present.

B. Most willingly Sir; for as this Kingdom is most flourishing, so are we very willing to let others know the singularities of it, to encrease their desire of visiting it, and by that means to obtain their friendship and acquaintance.

A. Sir, I know the riches and power of this Kingdom, and can give a near guess to it by this Province, being there are fifteen or sixteen more of them in it, not much inferiour, if not every way equal unto this. But I do not yet well conceive its form of government.

B. Sir, This is not a Mistery that ought to be hidden, neither is it the desire of our Nation to conceal it. But it is a discourse which requires a longer time, and I fear to annoy you for the present, and interrupt you at Dinner: we will therefore remit it to another conveniency; now Sir, I pray fall to the poor chear that is before you; and so I will drink to you.

A. Sir, I thank you, and will pledge you with all my heart, and will take a time to begin your King's health, but now we have drank sufficiently, and the best way to express our good will towards him, consists in doing him service, and would willingly find an opportunity to do it.

B. Sir, it may present it self at one time or another. In the mean time, I pray employ me in

any

ery thing whereof you ſhall find me capable, and I will always be ready to do whatſoever lies in my power.

A. Sir, I humbly thank you, and deſire you to believe the like of me.

To take leave of the ſaid Lord.

A. Sir, how pleaſant ſoever the abode be, and though the company be never ſo pleaſing, yet we muſt leave it at laſt. The time of my ſtaying ſeems not long, but I muſt proceed in my journey. Wherefore I will take my leave of you, thanking you for your good entertainment; which ſhall oblige me to omit no opportunity wherein I may requite it.

B. Sir, You have not received entertainment according to your deſert, I pray excuſe it, for you took me unawares. But if ever you come this way again, and I may have notice of it. I ſhall endeavour to take better order for your reception. In the mean time I would intreat you to accept of this ſmall entertainment, aſſuring you it is the leaſt of ſervices I deſire to render you.

A. Sir, You increaſe my obligement ſo much, that I am not able to give you ſufficient thanks; yet they proceed from a grateful heart: in the mean time, the Lord protect you and all you have: And ſo I humbly take my leave of you.

B. I remain your ſervant.

A diſcourſe touching an intended Marriage.

A. Sir, am glad to meet you; and have the opportunity to wiſh you much joy and happineſs.

B. Sir, I am always joyful to meet you, and your wiſhes can produce nothing but good to me. But I would deſire to know wherein it is you wiſh me

prosperity, for there is no new thing happened unto me.

A. Sir, You will conceal your happiness, which being known to many, I also have casually heard of not long since.

B. Sir. I pray let me know, for I cannot imagine nor think what it should be.

A. Why Sir, I hear you are shortly to be married in this Town.

B. This is the first time I heard of it, imagine you therefore if the Wedding must not needs be near at hand.

A. Sir, Those who told me of it, should know it very well, for they relate many particulars concerning it.

B. Oblige me so far as to tell me to whom, and upon what conditions this pretended Marriage is to be performed. It will peradventure be so advantageous to me, I may hearken to it.

A. Why Sir? Will you marry out of your own Country, far from your friends and Means, lose the sweet fruition of your kindred, and sell you Land, or bring a stranger home? who, were she of never so good extraction and quality, will be contemned and breed occasion of envy to you?

B. Good Sir, Let us lay aside the Hypothesis, and fall upon the Thesis: you have not answered my Question, but deal like a *Sophister* with me.

A. Sir, I never studied Logick, yet here are Topicks for you: it is Mrs. *Mary*, the daughter of Mr. N. N. who inherits her Mothers Lands, besides a portion of ten thousand Crowns in ready Money: which her father intends to bestow upon her.

B. Sir, You might tell me so much as would make my mouth water at it. I know her father,

is

is a Gentleman of good worth, and great repute at Court. Likewise I know the Gentlewoman, a Fair, Wise, and rich Maid, which are three good qualities. I am not so out of taste, but if I thought I might prevail, I could willingly adventure to be a suiter to her.

A. Surely Sir, the business is not so strange to you: I am told you are never from thence; come, come, I have found you.

B. Believe me, Sir, it is a thing I never attempted; and those that speak of this, want a subject to talk of, and will make certainties of the least probabilities. I imagine this rumor is grounded upon my frequent going to that house.

A. Questionless it is so: But some such thing there must needs be: for smoak is never without some fire.

B. I do not much wonder at it. We must give the world leave to talk, and nevertheless follow our business.

A. But do you imagine you should do well to ingage your self here in a matter of so great moment, whereon depends your fortune, and the content of all your friends and kinsfolk?

B. Sir, Assure your self I will not run headlong into any such business: I know the honour and respect due to my parents: and I likewise know their intent was not to send me abroad to see Foreign Countreys, and Marry the first Wench as should please my fancy, but rather to make me more fit and capable to do my Countries service: Yet on the other side, I am sure their Wisdom and Fatherly love is such, that if I could find a match here more for mine advantage then any I could get at home, they would no way oppose me therein.

A. I am satisfied, and if there be any thing commenced. I heartily wish the issue may be to your content. I would all strangers had so much consideration, and restraint of themselves; not suffer their minds to be ensnared by foolish and blind affections, nor seduced by such affected garbs where with many children of very good families are often entrapped.

B. Sir, the way to attain thereunto is, by keeping good company, and seeking the acquaintance of wise and vertuous persons: who by their discourses and examples may teach and shew us how to live well without looking after such people as are fraught with nothing but vanity and malice, and by their debauches and cunning, poison any young man as converses with them.

A. It were a thing much to be desired; but young Gentleman now adaies give little heed to good counsel; and prefer pleasure and profit, to decency and good carriage.

B. Their Parents might likewise give them wise and faithful Governours, or recommend them to persons of good credit and repute, to take care of them: And to that end hold correspondency themselves with none but such men; which might prove a very effectual means to preserve and procure a friendly confederation between foreign Kingdoms and Nations.

A Walk.

A. Sir, seeing such fair and clear weather, I came to see whether you would be pleased to walk abroad.

B. You have done me a great courtesie, for the time seemed long to me at home. But which way shall we steer our course?

A. Sir,

A. Sir, there are ſo many gallant places hereabout, that we cannot go amiſs; here are the Tuilleries, and the gardens belonging to the Palace, of *Luxenbourg*, &c.

B. Let us go if you pleaſe to the Tuilleries: it is not yet late, we may diſcourſe as we walk, and delight our eyes with the ſight of ſo many Lords and Ladies as frequent thoſe Walks.

A. Here is a pleaſant and delightful place, what curious knots artificial compartiments, curious Allies ſhadowed with Trees, and encloſed with fragrant Hedges.

B. A fair Garden is an earthly Paradice, and our abode therein a ſhadow of our future bliſs.

A. Nothing can recreate mans ſenſes and ſpirits better, eſpecially after they are any way ſtupified and dulled with long ſtudy.

B. I know not what to ſay to it, for I never diſturb my brain with exceſſive ſtudy.

A. How Sir, do you deſpiſe ſtudy; there is not a more glorious, ornament, nor uſeful for Gentlemen. I uſe exerciſe as well as you, but I never take any reſt in my mind, till I have refreſhed it with ſome rare document, or pleaſant Hiſtory, though my body be tired with labour.

B. Sir, I would fain know what content you can reap by ſtudy.

A. I will reſolve you when you have told me, what profit or pleaſure bodily exerciſes can afford you;

B. Sir, they preſerve my health, warrant me from diſeaſes, keep my body active, and breed a kind of lofty and bold diſpoſition, maintaining a mans reputation in gallant companies.

A. And how much more excellent is ſtudy, a

true exercises of the mind, affording it all these things, which far excel the other, in that they adorn the soul, which is the most precious part of man?

B. Sir, you tell me of wonders beyond my apprehension.

A. Study expels ignorance (a shameful and dangerous disease of the soul) gains knowledge, the true health, and most precious treasure; teacheth us how to moderate our passions, and apply our selves to vertue, it informs our judgement, and makes us men, yea raises somewhat above mortality.

B. There is some likelihood in what you speak, yet I have always heard it said, That study dulls a man's courage, and a pen and inkhorn was never a good sword.

A. Sir, That was never spoken by *Alexander* the great, *Julius Cæsar*, nor *Charlemain*, or any of those who have been renowned for re-establishing learning and Science, marrying them to arms, excelling as well in Chilvalry and Warlike Stratagems, as in establishing of good and wholsome Laws.

B. Sir, I yield to your reasons, and it repenteth me I was not set to study in my younger days.

A. Sir, You are not old, what should hinder you yet from addicting your self thereunto, is it not better late then never?

B. I would not now stand to learn Latin; and hate to be subject to any Pedantick humour.

A. It is not Latine only that makes a man learned and understanding, but the knowledge of Sciences and Histories. The use of the Latine tongue I must confess is a great help, and much more the Greek, and many great persons have taken the pains to learn them both. Our *French* Histories relate that *Charles* the great, and *Charles* the eighth did do it:

and

and *Cato* learned the Greek when he was three ſcore years of age. Yet had we neither of them, have we not very good books tranſlated into our own Language?

B. But Sir, who can have patience to turn over ſo many vaſt Volumes?

A. Sir, we muſt herein follow the advice of a brave and learned Courtier, who wiſhed a friend not to read many books, but much; Make choice of Authors, and render them familiar to you. I will not bind you to all ſpeculative Sciences, or the thorny ſubtleties of Logick, but I would have you learn the Mathematicks, Ethicks, Politicks, Hiſtory, and Rhetorick; but Hiſtory eſpecially, which may juſtly be called the Records of Times, the light of Truth, the life of memory, and direction of mans life.

B. Sir, I thank you for inſiſting upon this diſcourſe, I will make uſe of it, and ſpend my time no longer unprofitably in vain games and company, much leſſe in exceſſe and riot. The time I can ſpare from bodily exerciſes, I will employ to cultivate my mind, which I find to have great need of it. My Tutor hath often told me ſo, but I thought I ſhewed a heroical diſpoſition in contemning wholeſome advice, and following flatterers, who to pleaſe me, would ſpeak in diſgrace of learning, as a diſparagement to Gentility.

A. Sir, they are corrupters of youth, and you muſt beware of ſuch men.

Upon a Quarrel.

A. Sir, I am glad I have met with you, I thought to enquire you out, to be informed concerning a buſineſs was told of yeſterday.

B. It will afford me great content, to ſerve you in any

anie thing; and I am glad I meet you ſo happily to inform you of any thing you deſire to know. But what is your will with me?

A. Sir, I heard that ſuch and ſuch fell out not long ſince, and from words fell to blows.

B. I came juſt time enough to part them.

A. It is an ill example, when thoſe as profeſs amity; and eſpecially being of the ſame Nation; will ſuffer themſelves to be ſo far tranſported with paſſion, as to violate the bonds of friendſhip and humanity. But will there be no means, think you, to bring them to agreement.

B. I know not: many ſtir in the buſineſs, and if you would take a little pains in it, you might do a good work; and I conceive you have ſome intereſt in them.

A. The affection I bear to both their honours, is the cauſe why I deſire to know the particulars of it, and that by thoſe who are not intereſted in the quarrel. For thoſe who are parties will always ſpeak favourably for their own ſide.

B. I know ſuch a one hath ſo free and generous a ſpirit, that if you ſpeak to him, he will neither conceal nor diſguiſe any thing to you.

A. I am a friend to them both, and would not offend either, but I will follow your advice, and begin that way; will you be pleaſed to go along with me?

B. I believe your ſelf hath power and wiſdom enough; yet, if you think it fitting, I will willingly accompany you, to ſecond your good intention.

A. Sir, we are ſorry to hear that the other day there was ſome difference between Mr. *N. N.* and your ſelfe; and would willingly know how

how you came to be so highly incensed.

B. I am sorry our friends should be troubled to agree us; but there is no need, we shall accord well enough. I thank you for your care.

A. Sir, it must not be so; we understand how far you have proceeded, and know you do not want Courage; but you must reserve that for a better occasion. Suffer us I pray you to intercede between you with as much equitie and indifferencie as may be.

C. I question not your good intent, much lesse your equitie and prudencie; but I give you thanks and would desire you to let us alone, we shall decide the quarrel well enough amongst our selves.

A. Sir, You shall pardon us, if we go beyond the bounds of respect, to enter within the limits of moderation, and bind up again (if it be possible) that knot of friendship which was between you.

C. Gentlemen, I can assure you for my part, I never had any design to break with him, neither do I believe I gave him any cause, which makes me think my self to be most injured.

A. The greater the injury is, the more glorious is the pardon. It is the property of generous souls to be slow to wrath, and willing to forgive.

C. Sir, Your reason is good, and I confess it is a weakness in me; for as I am very unwilling to give any offence, so I am very cautious in pardoning a wilful injury.

A. Sir, Your reputation is as precious to us as can be; neither will we do any thing to prejudice it, but we will intreat you to let us over sway you: we are going to try what we can do with the other.

C. Well

C. Well do what you please, seeing you will not suffer me to end it according to mine own fancy.

A. Sir, being your friends, we accounted it to be our duty to come and speak with you concerning a falling out between you and *Monsieur N.* We are very sorry this hath happened, yet we hope the matter is not so hainous, but it may be reconciled.

D. Gentlemen. If you love me, motion not any agreement with a man, who hath most unworthily offended me; for I am resolved to right my self upon him.

A. Sir, Reason would have us to seek a remedy for an evill being once set on foot; but desire of revenge increaseth the wound, and makes it incurable.

D. Sir, this is a good reason for one that professeth Philosophy; but not for such as stand upon their reputation.

A. Sir, We would by no means undervalue you, but we hold these worldly Maxims, not always to be the true rules of Honour, which is the vertuous man's chiefest treasure.

D. Sirs, you may say what you please. Shall I suffer my self to be mocked or out-braved by any one?

A. Sir, there may be some hastinesse or misunderstanding. I pray fall out into extreams; I doubt not but we shall perswade *Monsieur N.* to give you any reasonable satisfaction

D. Sir, I believe he is faint-hearted, and dares not appear in the field of Honour. All this I know is but to try me; but I will do nothing for such a one as he is; I will see how he can handle his Rapier.

rapier. Tell me not of prohibitions, they are but Cowards excuſes.

A. Sir, I believe neither of you want Courage: yet you will give us leave to tell you, that the more you have, the more you are obliged to employ it generouſly, and according to the rules of true honour, which is to yield up part of your own intereſt, to obtain peace upon reaſonable conditions; you can deſire no more honourable revenge on your adverſary. We will not alleadge unto you the ſtrict defence of duels; yet we will lay before your eyes the example of two valiant and renowned Gentlemen, who through contempt of ſuch defences, fell into the hands of Juſtice, and made a generous and Chriſtian acknowledgement of the neceſſity, and profit of ſuch Laws.

D. Sir, did I not ſo highly eſteem your love, my heart could never condeſcend to what you deſire. But ſeeing you are bent, I refer the deciſion of it to your diſcretion.

A. Sir, we are exceeding joyful you have been pleaſed to hearken to us: we ſhould be ſorry to ſee a little ſtorm break ſuch a ſtrict bond of amity; and we will immediately go about this buſineſſe.

To take leave of a Friend who is going to travel.

A. Sir, the urgency of mine affairs obligeth me to undertake a voyage which is, I muſt confeſs, a great prejudice to my content, that never is ſo great as when I am in your company: but ſeeing there is a neceſſity I am come to bid you adieu, without adieu, and taking leave of you, know whether you will pleaſe to command me any ſervice. My comfort is my hope of ſeeing you again ſhortly, and that in the interim you will be pleaſed to continue me in your favour.

B. Sir,

B. Sir. your abſence will be as inſufferable to me as an adverſity. Yet ſeeing the urgency of your affairs requires it, I acquieſce, and accompany your voyage with ſo many vows and prayers, that I not only expect a happy iſſue thereof, but alſo a ſhort return, being confident you bear me the like affection. God grant you a proſperous journey, to whoſe protection I recommend you.

A. And I likewiſe commit you to his holy tuition.

A ſtranger returning into his own Countrey, taking his leave of a new acquired Friend.

A. Sir, having diſpatched the buſineſs which came about, I am now engaged to return; my friends have ſent for me, and I am very ſorry I muſt leave ſuch good company as I have here known and frequented, eſpecially yours; but I muſt obey my parent's commands. In the mean time I thank you for all your love and courteſie, and ſhall eſteem it as a ſingular favour, if you ſhall vouchſafe to employ me in any ſervice. I ſhall with impatience exqect your commands, and ſeek all opportunities to prevent them. Continue I pray your love towards me. Aſſuring you, I ſhall ever remain your ſervant. And ſo I humbly take my leave of you.

B. What Sir? will you leave us ſo ſuddenly when we ſcarce have begun to taſte the ſweetneſs of your pleaſant converſation. I had better never to have known you, were it not for the hope I conceive you will continue our newly contracted friendſhip, if not by frequent communication, at leaſt by a continual remembrance. For my part, I aſſure you I will not omit any opportunity wherein I may teſtifie how much I honour your amity; and

from

om you I can desire nothing more then that you ill be pleased to command me any thing, wherein ou shall think me capable to do you service.

A. Sir, I beseech you question not the firmnesse f mine affection, the *Idea* of your vertues and erfections is so deeply ingraven in my heart, that shall never be blotted out of my memory. I will ot fail to write to you, expecting that happy hour herein I may serve you.

A. Sir, God send you a prosperous voiage. I re-ain your.

To take leave of a friend's wife.

Lady, the love and courtesie I have received at our worthy husband's hand, hath obliged me to ou both, and now your favour and friendship hath creased mine engagement. I have not for the pre ent any thing but thanks to return. But I must esire you to believe, that I am so sensible of it, at I shall never rest till I have found some oppor-unity to retaliate it. In the mean time accept of hankfulnesse for all your favours; so wishing you l prosperity and content: I rest Madam your ost humble and most obedient servant.

To take leave of a Gentlewoman with whom you have been familiarly acquainted.

Lady, amongst all the favours this Couutry hath fforded me, I hold this to be one of the greatest, amely, that of being acquainted with you; but as y happinesse hath been great all the while I have njoyed your company, so now is my misfortune e more insufferable to see my self deprived by my eparture of such a bliss as your sweet conversa-ion. And being I have not power to avoid, or at east retard it, I am come to give you thanks for all our testimonies of Friendship, If I thought my self

ſelf worthy your remembrance, I ſhould deſi
you ſometimes to think on me. For I can aſſu
you, nothing ſhall ever obliterate the *Idea* of yo
excellencies out of mine imagination, having wh
ly devoted my reſpect and ſervice to them; ſo th
whereſoever my body remains, my remembranc
ſhall ever take pleaſure in revolving and renewi
the meditations on your worth. And if ever the Hea
vens ſhould be ſo propitious unto me, as to preſen
me with ſome opportunity to ſerve you, I ſhould think
my good hap to be arrived to its higheſt pitch; How-
ſoever I will ever glory in being you ſervant, an
under that name I take my leave, and bid you hea
tily Adieu.

TH

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The Complements of the French Tongue. A moſt uſeful and neceſſary work for all ſuch as live in great mens houſes, and uſe to frequent Courtly company.

To offer ſervice to a King.

SIR,

IF I were able to expreſs in words the juſt reaſon I have to preſent my moſt humble ſervice unto you, I ſhould eſteem my ſelf worthy of the enjoying the light of heaven. For you ſwaying the greateſt Monarch's Scepter on earth, I ſhould much forget my ſelf, if I imagine I could by my vows aud proteſtations enter into your gracious favour, which all the Potentates of the world ambitiouſly deſire to continue it: Pardon then, Sir, the ardent zeal which inſtigates one of your Subjects to acknowledge how much he oweth unto your Majeſty, and ſuffer him to ſpeak but thus much, that the greateſt glory he can preſume to attain, is, to die generouſly in your ſervice.

Another.

SIR,

HEaven hath its Jupiter, its Gods, its Sun, and its Stars; but your vertues are ſo univerſally adored by all Nations, that you cauſe the very Gods to envy you, and if your Majeſty were ſole in the world, earth might boaſt of being as power-

full as Heaven. I add nothing to this truth but the offers of my moſt humble ſervice, and would deſire no more in this World but opportunitie to maintaine it with adventure of my life and bloud.

Another.

SIR,

I Have long deſired to caſt my ſelf at your Majeſties feet to offer up all my abilities unto you and this opportunitie which now I have, is by me eſteemed as the greateſt honour, I could ever expect to attain unto, and I ſo much confide in your affection to vertue, that I hope you will accept of the offer of my moſt humble ſervice, and give me leave to attribute unto my ſelfe that ſaying, namely that Heaven could not have done me a greater injurie then to have brought me into the World in another age but that you lived in, which I may call happy only ſince the beginning of this your Monarchy.

Another.

SIR,

IF our Anceſtor's vertues were to be attributed unto us, and that the father's generoſity were ſufficient to enter his Son into Princes favours, I ſhould be ſo much the bolder to come and offer up unto you, what Courage and Activeneſs, Nature and Art hath infuſed into me, ſeeing my father grew old in your predeceſſor's ſervice, and mine Anceſtor's vertues were known as far as the Sun enlightens with his beams. Yet I believe you will not diſtaſt the tender of my moſt humble ſervice: Seeing I tread in my Predeceſſor's tracks, and deſire to live no otherwiſe then your moſt humble Subject.

Of

Offer of service to the Queen.

Madam.

WIth the Kings and your Majesties permission I make bold to bend my knee unto you and say that I do not more passionately desire any thing in the World then to be your most humble and faithfull servant and subject.

Another.

Madam.

I Have this day the happiness to bow my knee before the King, and present unto him what lies in me and mine obedience, yet I hold this happiness incompleat, and imperfect, if I were not likewise felicitated by offering up my vows unto your Majesty, and making tender of my most humble and affectionate services, placing them in the highest degree of Honour that can befall me.

To a great Lord.

My Lord,

AS I esteem it a most high favour, to salute you and bow before your greatness, so shall I always think my self most happy, if you daigne henceforth to accept of me for your most humble and most obedient servant.

Another.

My Lord.

THe rank you hold amongst great ones, and the rare qualities which are in you, oblige me to make tender unto you, of that little worth which is in me to be able to render my most humble service unto you upon any occasion whatsoever.

Another.

My Lord,

YOur Excellency will (if you pleaſe) permit me to render this ſmall duty unto you, in proffering my ſervice: expecting that the heavens will one day be ſo propitious unto me, that I may by effects ſhew how deſirous my ſoul hath been to be able to do you ſervice.

To approach a Gentlewoman with intention to Marry her, and make a tender of his ſervice.

Alcander. LADY, I aſſure my ſelf you will eſteem me to be as raſh as preſumptuous; But I implore that divine beauty which gliſtereth in your eyes, beſeeching it to excuſe my preſumption, and pardon my temerity, which hath emboldned me to come and offer my moſt humble and moſt affectionate ſervice unto you.

Clarinda. I am extreamly ſorry I have not been honoured with your acquaintance, and do much marvail you will make tender of your ſervice to one who is altogether void of any ſuch deſert.

Alcander. It is your meekneſs and good nature, Miſtreſs, which cauſeth you to ſpeak thus.

Cla. Pardon me Sir, it is but meer truth which is uttered by my mouth.

Alcan. Miſtreſs, this infinite modeſty which I ſee drawn out to the life in your words, cauſeth me to hope you will accept of my good intentions, and that in time I may obtain ſome part or place in your beauty and favour.

Clar. Sir, if there were beauty in me, it might ſoon be acquired by you; but ſeeing I have not any, you cannot have any part or place of, or in them.

Alcan. Miſtreſs, there is abundance, but I eſteem

not my self happy enough to acquire or poſſeſs it: truly I could value and eſteem my ſelf more then I do, if I might obtain the favour to be as well belov-ed, as I love.

Cla. If I ſhould bear you any affection, it ſhould be ſo well limited, that it ſhould not exceed the bounds of honeſty and modeſty.

Alcan. Lady, this makes me to eſteem of you ſo much the more, and renders you more amiable, and I deſire you to believe that mine intentions have always been holy, and that I never had any but ſacred and honeſt ends. Can you think any o-therwiſe of me? or could you imagine I ſhould have any deſign prejudicial to your honour, I could rather wiſh I had never been born, and I intend for ever to remain your moſt faithful and moſt obedient ſervant, as it ſhall appear by effects, whenſoever you ſhall have occaſion to command me.

Clar. I thank you Sir, with an entire affection, as alſo for the pains you have taken for one who de-ſerves it not.

Alcan. It is I Lady, that am ſo much obliged unto you, that I know not which way to acquit my ſelf, and therefore I deſire and adjure you to make uſe of me in any thing wherein you ſhall judge me capable of ſerving you. And in the mean time, after a thouſand commendations I make bold to take my leave of you, and depoſite my heart with you, as a pledge of my fi-delity and conſtancy.

Clar. Farewell Sir, and I thank you with all my heart, for this your courteous viſit.

Alcan. I hope to ſee you again, and that very ſoon, or I ſhall not be able to live.

Cla. Sir, as long as your intentions are good, and your deſires lawful, you ſhall never but have ad-

tance in at these doors, or any that is like you s
shall not want such entertainment as I shall be
ble to afford you; you may therefore come wh
you please.

Alcan. Ladie, I can assure you I now absent my s
from my fairest light to be confined to an abysse
the most horrid darkness I can conceive; and
dare boldly averre, that without you I enjoy n
day nor light. And therefore all the time of this m
sad absence will be so tedious unto me, that the mo
ments will seem hours to me, houres dayes, and ea
day an age. Unless the hope I have to be in your fa
vour prove a comfort to me: and thereupon I will re
solve my self to patience.

Cla. These are advantagious words, yet peradven
ture you are not so passionate as you would seem
to be. Fare you well Sir, we shall see you at some
other time.

Alcan. Lady, you wrong your transcendent beau
tie, and my faithful love;- but I hope time wil
make it appear unto you what I am. And howso
ver, since necessity forceth me to be a while absen
from you I never shall (no not for a Moment
withdraw the affection, which your fair eyes have
infused in my soul Mistress, farewell till our
next enterveiw, which shall be as soon as possibly I
can.

At their next meeting.

Alcan. I Protest unto you, Lady, I could never have
believed the torments of absence of that
one loves, had been so intolerable. For I dare sweare
unto you by your fair eyes, the onely stars of my for-
tune, that I even died through impatience and fer-
vent desire to see you again.

Cla.

Cla. Is it possible Sir; I can hardly believe it.

Alc. Ladie, I beseech you to believe it if you please. For I assure you I was not any longer able to endure the violence of the annoyes which I suffered for my long absence from the object of my felicity, and the content of my mind.

Cla. Sir, it may be so; for by your actions, you seem to me very passionate.

Alcan. Ladie, I protest unto you that it is impossible for me to have any manner of content in any thing, but what flatters and sooths me up in my love, and in your gracious aspect, joyned with your excellent beauty.

Clar. It is your pleasure, Sir, to say so, to make your self merry with my defects; there being not so much as one Lineament of Beautie in me.

Alcan. What Ladie? can you imagine me to be such a one? I assure you I speak the very thoughts of my Soul, and I should be most wretched if I should think otherwise then I say. Know Ladie, you behold a man wholly yours, who desires not to live but for you. and to do you service. And that which vexeth me most, is: that I must of necessity absent my self to go and give order for the dispatching of some urgent affair. But I pray you believe that whithersoever I go, I shall alwayes bear imprinted in my mind the livelieſt Pourtraicture of your perfections, and shall live by the Idea of your fair eyes, with a firm resolution to obey you in all places. Farewell, Mistriss, untill I can see you, and let your goodness excuse me that I can bear you company no longer.

Clar. I give you infinite thanks; and bid you Adieu untill another time.

To offer ſervice, and initiate acquaintance.

Philidor. SIR, though I deſerve not the honour of coming to ſee you, and with all my heart to kiſſe your hands; yet the deſire I have to be known to you, hath cauſed me to make bold to preſent my ſelf before you, to be honoured with your commands, and offer you the duty of my Service.

Cleander. Sir, it contents me extreamly to ſee the good affection you bear me, and I am too much obliged unto you for the pains you have taken in coming to ſee me, aſſuring you that you ſhall never go to any place where you can be more welcom, and may more freely command.

Phil. Sir, the deſire I had to ſee you, and to know how your health ſtood, made me reſolve to come hither, to preſent my moſt humble ſervice to you, earneſtly praying you not to refuſe it.

Clea. Sir, you oblige me too much, and I truly rejoyce to ſee you, and more to hear of your good will towards me moſt undeſerving. Yet moſt humbly deſire you to continue me in your love, aſſuring you for my part, you ſhall never have a more intimate friend, and think my ſelf much honoured by your acquaintance, which I accept with all my heart, and I am only ſorry you have taken ſo much pains for my cauſe.

Phil. That which you call pains, Sir, is to me an extream content, for indeed I never am better pleaſed then when I have the happineſs to ſee men of your merit, and eſpecially when they are pleaſed to honour me with their Friendſhip.

Clea. Sir, you honour me too much, and bind me to be wholly yours, and I will make that which I utter in words, to appear by deeds. And you in time

ſhall

shall know you never had a truer and more loyal friend.

To give thanks to a friend for a courtesie received.

Cleander. SIR, I give you a million of thanks for the pains you have taken for my sake. I hope heaven will afford me some opportunity to acquit my self by some retaliation.

Phil. Sir, I shall ever remain bound unto you, for shewing the effects of your love towards me, in so urgent an occasion, for which I am much indebted to you.

Cleander. Sir, it is one of the least courtesies I could do for you; this is a thing of so little consequence, that it hardly deserves to be remembred.

Phil. Sir, I would do a thousand times more for your sake; for this is nothing in respect of what I would perform for your sake.

Cleander. Sir, I have already too much experimented the effects of your courtesie. You have so far obliged me, that I am utterly unable to make satisfaction. I would onely desire you to find out something wherin I may be capable of doing you service.

Phil. Sir, you have but small reason thus to affect me, yet I pray continue your good will towards me, and I will never slacken mine affection to you.

Cleander. Sir, my good deeds to you have been of such unvaluable quality, that I shall not need to seek for an answer to your complement concerning them. Onely I shall endeavor for the time to come, to do you the most acceptable service I am able to perform.

Phil. Sir, you will by this means but augment the

the number of mine obligements. But if I be n able to requite them, I shall begg of God to re you what I am not able.

To go and salute a friend, newly returned from some voyage.

Alcander. SIR, as soon as I heard of your lo looked for; and much desired retu I would not fail in my duty of comming to sal you, to continue the tender of my humble serv unto you, which hath been ever yours since I ha had the honour of knowing you.

Cloriman. Sir, I am your most humble servan but am infinitely sorry that you have snatched s honour from Me, of coming to visit you first; as was mine intention to come to your lodging, soone as I had but a little refreshed my self, bei but newly come to town.

Alcan. Sir, I should have been very sorry t have troubled you to come to our house; where fore I thought to prevent you, as soon as I did hu hear of your arrival.

Clarinda. Sir, you oblige me too much, and thank you for taking the pains to come hither, seeing that I was bound to this particular duty.

Alcander. You should not use these termes towards me the meanest of your servants, whose dut and obedience is wholly devoted unto you.

Cloriman. It is I that ought alwayes to be subject to the Law of your commands, which will be hundred thousand times more honour to me the ever I shall be capable of deserving.

Alcander. Let us lay all these discourses aside, beseech you, Sir: For you know too well, what am to you; But tell me I pray, how have you done in your journey? *Clorima*

Cloriman. Very well Sir, praiſed be God, unleſs it were at *Strasburg*, where I was a little troubled with a fit of an ague, but that was ſoon paſt over.

Alcander. I imagine you are much tired, for your journey hath been long and painful.

Cloriman. Pardon me Sir, I am not weary at all, for I travelled but eaſie dayes journeys, and had a horſe paced very eaſily, and no way diſtempered his rider.

Alcander. I do with all my heart rejoyce at your good voyage, but much more for your happy return; but I pray give me leave to ask you the newes of that countrey; tell us I pray you what is done there. Is there any newes ſtirring?

Clo. I can aſſure you, there is no good newes: all is well as yet, but it is feared there will be warrs, and there is great likely-hood, that there will be ſome commotion towards the end of the Spring.

Alcander. What? do they talk of warrs?

Cloriman. Yes, becauſe the Prince Palatine hath deſired aid of the King of *England* his Father in law, and it is not yet known what will become of it.

Alcander. I think that country will alwayes be troubled with inteſtine warrs; but what? is there none other news)

Cloriman. Yes Sir, there is yet ſomewhat more, but I will tell you more at leiſure ſome other time, ſuffer me I pray to go and take a little reſt.

To entertain a friend that comes to viſit us

Alcander. Sir, you are moſt welcom, you do me a thouſand times more honour then ever I can deſerve at your hands.

Cloriman. Pardon me Sir, it is I that am honoured thereby.

Alcander.

Alcander. Sir, it is the excesse of your good nature makes you to say so, together with that great goodnesse which was born with you.

Clor. The effects shall be as so many mouthes, which shall render unto you a faithful testimony of the love I bear you.

Alcander. Sir, you oblige me too much, I never deserved so many favours of you.

Cloriman. I have therein done but my duty, for I acknowledge my self to be ingaged unto you for greater matters.

Alcander. You should not use such tearms to him that wholly depends upon you.

Cloriman. Contrary wise, It is I Sir, that expect no greater honour then to be commanded by you.

Alcander. And I much desire Sir, to testifie unto you rather in words then in deeds, the desire I have to serve to you.

Cloriman. Sir, you have in former times testified as much unto me, and I might justly be stiled ingrateful, if I did not acknowledg my self entirely obliged to you.

Alcander. Sir, excuse me if you please, for I never yet gave you any subject of being beholding to me; for indeed I could never have opportunity to do it, but your light heart causeth you to speak this, in a kind of merry mood.

Cloriman. Nay, but truth it self forceth these words out of my mouth, and causeth me to acknowledge my self totally yours, and that my whole life ought to be entirely dedicated to a zealous obedience to your commands.

Alcander. I see you will overcome me with courtesie do what I can: therfore I would intreat you to sit down, and we shall talk at more ease.

Cloriman.

Clor. That is needleſs, Sir, ; yet if we muſt, I pray you Sir to ſit firſt, for it were not fit to ſit while you ſtand : wherefore when you are ſate, I ſhall follow your example.

Alc. I pray Sir, ſeat your ſelf there.

Clor. I will do it though unfitting, onely to obey you.

Alc. Sir, I am your ſervant.

Clor. Sir, I am yours, and one of the moſt affectionate.

Alc. I pray Sir, without offence, give me leave to ask you what good wind blew you hither?

Clor. Sir, it was chiefly to have the honour to ſee you, and know whether you were in health or no. Secondly, to tender my ſervice to you, and Laſtly, to deſire you to impart unto me ſuch news as you brought with you from *Paris*.

Alc. Sir, there is no news at all, but onely of the King's removal from thence to *Fountainbleau*.

When one caſually meets a friend in the ſtreet.

Alc. SIR, God give you a good day, I did not hope to meet you ſo happily; But I pray Sir, tell me how you do.

Clor. In reaſonable good health, praiſed be God, and ready to do you any ſervice.

Alc. Sir, I am at yours, with all my heart.

Clor. Truly, Sir, I was much grieved that I had not ſeen you in ſo long a time, and could no way imagine what ſhould be the reaſon of it.

Alc. I can aſſure you, Sir, I have often been at your houſe, I know not whether you have been told of it or no, yet it was never my happineſs to find you at home.

Clor.

Clor. Yet trulie Sir, I goe as ſeldom abroad as poſſible I can. But Sir, I pray what good newes have you?

Alc. Sir I can aſſure you I have not any; only meeting *Felix* caſually even now, he told me that *Claridon* and *Pandalpho* were yeſterday at Daggers drawing, giving one another many injurious termes, and had like to have proceeded from words to blows,

Clor. Truely, you have a good memory that you could remember all theſe circumſtances: But good Sir, is all this of a certain?

Alc. Sir; I have told you mine Author, if he have told me a falſe tale, I ſhall be ſure when I meet him next to reprove him for it.

Clor. But there is a Proverb, that a brave Liar ought to have a good memory, that he may beware of miſtaking; and know how to lay about him with both his hands, like a good fencer.

Alc. Then Sir, be like you put me into the number; for you have oftentimes much commended me for having a good memory.

Cloa. Pardon me Sir, I can aſſure you I had no ſuch thought; contrariwiſe, I ſpeak in commendation of you. For a good memory is no vice, but rather a good gift of nature, which ſhe is not willing to beſtow upon all men, eſpecially upon me who haue a very barren one. But howſoever I had rather have it ſo, then abuſe it by diſguiſing of a truth, or ſeeking to abuſe any man's ear.

Alc. Sir he that names his Author can never be taxed for falſehood unleſs he that was the Author deny it againe, which he cannot do, for there was very good company by, when he ſpeake it.

Clor. Sir, Miſtake me not. I mean, injure you in your

your life and honour, much leſſe in your goods and reputation. I onely fear leſt you ſhould be made the firſt Author of it, and he have put a trick upon you, authorizing his lye by the teſtimony of your mouth.

Alc. What comes from you cannot chuſe but be good; Medling with things which concern him not, brings a man in hazard of contempt and reproach. Another time I will be better adviſed, and give you thanks for your good counſel and advice. And as for my part, I can aſſure you 'tis no part of my invention: if it be a fiction of his, he need not have made choyce of me to divulge it, yet it is like you may hear the ſame from others to whom he hath likewiſe told it. And if the worſt come to the worſt, though I am not ſure it is true, yet I am ſure, that he was the man who told me ſo.

How to make an offer to accompany a friend

Alc. SIR, I would willingly proffer you my company; If *I* thought it would be acceptable to you and not be troubleſome.

Clo. It would be a great honour to me, and a thouſand times more then I deſerve; for the company of ſuch as you are, cannot be diſpleaſing to any man, nor troubleſome to ſuch as love honour and vertue. But I doubt rather, it would be a trouble to your ſelf.

Alc. Sir, if my company would any way ſolace or eaſe you, *I* would offer it with all my heart; but *I* fear *I* might be ſome hinderance to you.

Clo. Alas Sir, You would take too much pains, and *I* acknowledging mine own unworthineſſe would be loath to trouble you ſo far.

Alc. Pardon me *Sir*, it can be no trouble: *I* could

heartily wish I might alwaies enjoy your compa
if it might be with conveniencie, and sho
think my time very well bestowed, which I spe
with you.

Clo. Sir, You oblige me too much, take not so muc
pains I beseech you; I will leave you, for I be
lieve you have some urgent occasions of your own.

Alc. Sir, there is no business which I should no
willing lay aside, to serve and attribute unto yo
your due honour. Besides the cordiall affectio
you have alwaies born me, deserves far greater re
quitalls at my hands, than I am any way able t
discharge or acquit my self of. And I can assur
you, I have nothing to do at this time that require
any haste.

Clor. Sir, I shall ever remain yours. I am obliged t
you whilst I live, and should be very sorry to draw yo
from your affairs, which I doubt you can hardly dis
pense with for so long a time.

Alc. Sir I am resolved not to leave you as yet. Boy
bring in somewhat for breakfast, and in the mean tim
I will pull on my Boots.

Clor. Sir, I will not refuse your courtesie, by whic
I shall be much honoured, though I am very loath t
incommodate you, and therefore I will here wai
your leisure.

Alc. These Gentlemen shall oblige me so far as t
keep you company awhile. till I go and take order fo
the businesse you wot off.

To present a gift to a friend.

SIr, here is a Book which I would willinglie pr
sent as a gift unto you, but I am ashamed to offe
you a thing of so small a value, which no way (b
throug

through your meer goodneſs) can deſerve your acceptance.

Cloriman. Alaſs, Sir, you oblige me too much; you needed not to have bin at all this charges, or trouble your ſelf ſo far, ſeeing I could never have the happineſs to find either place or opportunity to retaliate the leaſt of thoſe manifold favours and courteſies which I have from time to time received at your hands.

Alcander. Look not I pray, Sir, upon the meanneſs of the gift: and I could wiſh with all my heart I could have met with ſome thing of higher price and worthy of you, and which might have been more acceptable to you.

But ſuch as it is I would pray you at this time to receive it, untill fortune may furniſh me with ſome better gift.

Cloriman. Sir, every action which is freely done in open ſight of the world, ought to be accompanied with ſome token of reſpect to all thoſe as honour us. Wherefore being not able for the preſent to requite your gift, I muſt deſire you to accept of my thankfulneſs, aſſuring you I will read it often for your ſake.

Alcander. Sir, it is not a thing worthy ſo much as to be thought on: Onely I ſhall intreat you to rank me in the number of your friends and moſt humble ſervants.

Cloriman. Sir, I am your moſt affectionate one, as you ſhall find by experience, whenſoever you ſhall pleaſe to make triall of me.

Alcan. Sir, one makes triall of doubtful things; but for mine own part, I never made any queſtion of your affection and ſincerity.

Cloriman. Sir, what I have ſaid, is but to confirm

my assertion of loving you, and not through any thought I have that you diffide in me.

Alcander. Sir, I have a long time known the sincerity of your intentions; wherefore I shall presume to desire you to excuse me that the gift is not equivalent to your deserts, and not so much to look upon the gift, as upon the good will and affection of him that gives it.

Cloriman. Sir, I look upon both, and shall therefore remain obliged to you all my life.

To require a courtesie at a friends hand.

Alcander. SIR, I have an earnest suit to you, but fearing a denial, I have forborn it till this time.

Cloriman. What is it you desire *Sir*? I shall at all times be ready to do any thing in the world for your satisfaction, always provided it do not exceed the bounds of mine ability.

Alcan. If it were not a trouble to you, I would humbly desire to mediate an agreement between me and Mr. *du Moulin*, seeing you are so intimate a friend to him.

Cloriman. Sir, there is nothing in the world, wherein I can esteem you a trouble to me. And touching this which you desire of me, I will employ my self therein to the uttermost of my power, and will give you therein as much satisfaction as I am able.

Alcander. Sir, having never merited any thing at your hands, you may esteem me to be rash and importunate towards you, but that necessity is my warrant, and may serve me for a lawful excuse. Wherefore I shall humbly desire this favour at your hands for it is a thing which may concern me much for some other affairs. *Clo.*

Cloriman. My deer friend my power comes far ſhort of my good will : yet I will do for you what lies in me, and verily preſume (God willing) I ſhall be able to bring it to paſs.

Alcander. Sir, your power is more then ſufficient, to effect ſuch a thing, if you pleaſe to make uſe of it, therefore I once more deſire and conjure you to try what you can do therein.

Cloriman. Sir, you ſhall not need to doubt of my good will, and to give you ſome ſatisfaction for the preſent, I promiſe you to employ the uttermoſt of my credit, and move him in it as ſoon as I can meet with him.

Alcander. It is ſaid, Occaſion weares all her hair in her forehead, ſo that being once paſt by ſhe is not to be recovered not taken hold of, being bald behind, and eſpecially in my buſineſs ; wherein I fear nothing ſo much as delayes.

Cloriman. Know you not that *Fabius Maximus* a *Roman* generall by delaying, reſtored the falling ſtate of the *Roman Common-wealth.*

Alcander. Yes, *Sir,* but we live not in thoſe times, neither is the cauſe a like. If he by delayes ſaved his country from an imminent ſhip-wrack ; we read of many other who have loſt themſelves and their countreyes too for want of diligence, and by ſlipping their opportunity. Beſides, my buſineſs muſt not be managed as that was, thoſe men were of another quality, and ſo was the buſineſs.

Cloriman. It is ſoon enough, if well enough. I will go about it inſtantly, and ſpeak with your man, and aſſure your ſelf in a ſhort time you ſhall ſee the effects of it. Farewell till our next meeting, and in the mean time aſſure your ſelf my endeavours ſhall not be wanting.

To invite a friend to Dinner

Alcander. SIR, you should much oblige me, if you would be pleased to come and take part of a short dinner with me.

Cloriman. Sir, I thank you with all my heart, I have not deserved so much honour and courtesie at your hands: but I pray excuse me at this time.

Alcander. Why Sir? you may do me this favour if you will, in recompence whereof I will be ready to serve you, in whatsoever you shall please to employ me.

Cloriman. Sir, you are too courteous and too full of perswasion to be denied: I will come though I presume I shall be troublesome.

Alcander. You cannot be so to me, who shall take it for a great honour, which I know not how to deserve.

Cloriman. Use me then, Sir, as your servant; for you should not use any ceremonies with me.

Alcander. I do not stay you to dinner by reason of any good chear I have. There is no remedy, you must a little make use of your patience for this time at your friends humble request.

Cloriman. If all those who are enjoyned abstinence were to perform their penance after this manner, it would be very pleasing to them: it is an excess of favour you are pleased at this time to conferre upon me, and I must beg pardon at your hands for my troublesomeness.

Alcander. There needs no pardon where there is no offence: and I tell you that you cannot be troublesome to your servants, and such as love you as dearly as they do their own lives. It were fitter for me to crave pardon at your hands for having invited you to such meager entertainment,

yet

yet it is with a hearty good will. I ſhould bluſh through ſhame, were I not confident of your friendſhip. And am ſorry for nothing but that you take ſo much pains for ſuch a bad bargain.

Cloriman. Sir, you have done me too much honour: in recompence whereof I ſhall ever make it appear, whereſoever I come, that if my power were equal to my deſire, I am he, who will freely and readily employ my ſelf and my friends any way wherein I or they might do you any ſervice.

To ſit down at Table.

Alcander. THere Sir, I beſeech you take your place.

Cloriman. After you Sir, if you pleaſe.

Alcander. No Sir, let me intreat you once again.

Cloriman. I will not indeed Sir, unleſſe you pleaſe to ſhew me the way.

Alcander. Well Sir, it ſhall be done in obedience to your commands, ſeeing you are pleaſed to impoſe it upon me.

Cloriman. It is but fitting: Sir, here is a great deal more meat then needed to have been; and all manner of exceſs is forbidden.

Alcander. Sir, fear not; what is left will not be caſt away, there are people enow in the houſe to conſume it. Therefore take no care, and uſe no ceremonies in a houſe wherein you may command as freely as in your own. But let us drink, the wine ſtands and palls.

Cloriman. I thank you *Sir*, and with your leave I will make bold to pledge, and drink to you again.

Alcander. I thank you, *Sir*, with all my heart, and

after this I will drink the King's health, hoping you will do the like.

Cloriman Most willingly *Sir*, God bleſs him and us alſo.

Alcander. Sir, I beſeech God to bleſs your voyage, and haſten your return of his Divine goodneſs, that we may ſhortly meet again in good health, and be merry. And ſo I mean to drink to you.

Cloriman. Come *Sir*, I will pledge you at the ſame word and weapon. Here is to your health.

Other ceremonies uſed before they ſit down at table, and waſh their hands.

Alcander. TO the *Gueſts.* Come *Sirs*, if you pleaſe, let us waſh.

Gueſts, After you *Sir*, if you pleaſe.

Alcander. Let us have no ceremonies, I pray you, for I abhor them; I pray waſh.

Gueſts. Sir, they are no ceremonies where duty is to be obſerved. You ſhall waſh firſt if you pleaſe.

Alcander. Come come *Sirs*, ſince you will have it ſo we will waſh altogether.

Gueſts. Though it ought not to be ſo, yet ſeeing it is your will, it ſhall be ſo.

Alcander. Come my Maſters, will you take your places.

Gueſts. Yes *Sir*, when you have taken yours, and that being your right and due in juſtice ought not to be argued by ceremonies.

Alcander. Well Gentlemen, to give you content I will ſit down here.

Gueſts. Sir, I pray ſit up higher, for that is your due place.

Alcander. Maſter *Modian*, I pray ſit down, that place is reſerved for you.

Gueſts

Gueſts. I bluſh *Sir*, ſeeing you do me ſo much honour.

Alc. Contrariwiſe *Sir*, I do not yield you ſo much as you deſerve; one cannot honour ſuch a one as you are too much.

Gueſts. Sir, *I* imagine you jeer me when you uſe ſuch tearms to me: for you know there needs no complements amongſt ſuch old acpuaintance as we are.

Alc. *I* tell you once again, one cannot do you too much honour.

Gueſts. *Sir*, by your leave it is point blank otherwiſe; for you cannot do ſo little, but that you do too much.

Alc. Come *Sirs*, what do we here? let us fall to, *I* will carve for you.

To entertain a Friend at Table.

Alcander. SIR, *I* have invited you to patience for your ill entertainment.

Cloriman. Alas *Sir*, *I* cannot be ill, being in your company; contrariwiſe *I* am intreated a thouſand times better then *I* deſerve.

Alc. *I* am ſorry *I* know no ſooner of your coming, *I* would have made a little better proviſion for you, whereas now here is nothing but our ordinary proviſion: for we have been ſurprized on a ſuddain; but there is no remedy, *I* would pray you to accept of what there is with as good a will as if there had been more and better cheer.

Clo. The good will and the effect are plainly perceived, but what would you deſire more? As for my part, *I* could not deſire better.

Alc. Come *Sir*, let us be of good cheer, though there be not wherewithall.

Clor.

Clor. I know not why you say so, for I never saw more store of meat, nor better dressed, and what would you desire more. For my part I need no instigation nor urging; I can go fast enough without a spur.

Alc. Here is nothing but ordinary food, and God hath caused necessary viands, to be easie to be had; and those which are hard to be gotten are not necessary. Shall I carve you a leg of this Capon? but let us drink first.

The Master of the House his excuse to his Guests after Dinner.

Alc. SIRS, I desire pardon of you for having invited you to such poor entertainment. Verily, I should blush at it, had I not so much confidence, in your facility and love, which I hope will excuse my fault, imputing it to the great content I receive in the enjoying of your good companies.

Guests. Sir, you prevent us in that which was our duty, for we should first have thanked you for your kind entertainment and good cheer. But our hearts shall be pledges for our tongues, and in effects testifie unto you our good wills to serve you in any occasion as shall present it self.

Alc. Sirs, Recreation is very good after meals, shall we now then go walk a turn into the Garden

Guests. The company approves of any thing that is to your liking, we onely fear we shall be troublesome to you.

Alc. That can no way trouble me, for I have no urgent occasions to call me away, besides, I cannot receive any distaste in a company that is so pleasing

ſing and delightfull unto me. Walk on then, Gentlemen, for I never ſhew my gueſts the way out of my houſe, though I willingly lead them in.

Gueſts. Sir, in obedience to you we will do it, ſince you will have it ſo.

Alc. Well Gentlemen, how like you this Garden is it not full of Recreations?

Gueſts. It is large enough, and well planted, it wants nothing but water, to water it.

Alc. There is ſome above it which we can bring down when we pleaſe, and when there is need of it it comes out of the next Rock above here.

Gueſts. That is a great convenience, which I heeded not: but is that water alſo good to drink?

Alc. Moſt excellent and good, for it is cool in Summer, and warm in Winter, and very light in weight, in compariſon of many waters we have in this countrie.

Gueſts. It is ſuch water as Naturaliſts do highly commend, when they ſay, Light water, and heavy Wheat are beſt.

Alc. The Aſcent up to the ſpring I muſt confeſs is ſomwhat ſteep and ſlippery, but we cannot have all manner of conveniencies every where.

To take leave of friends when one goeth away from a Place.

Alcander. SIR, this is the hour that calls me away; wherefore with permiſſion I muſt take my leave of you.

Cloriman. Sir, I humbly thank you, and muſt deſire this one thing at your hands, which is to forget the ill entertainment which you have had in this houſe.

Alc. You ſhall pardon me for that, *Sir,* which I can

can never condescend unto, seeing you have done me more honour by an hundred parts then ever I could merit or deserve at your hands.

Clor. It is I that should thank you for the pains you have taken to come and see me, but I hope I shall in short time have an opportunity to requite it.

Alc. Sir, whensoever you shall please to honour me with your visits, you shall much oblige me, and I shall endeavour to entertain you, not as you deserve, but as well as my poor power will give me leave.

Clo. Well *Sir,* farewell, I humbly take my leave of you.

Alc. And I of you, without farewell, for I firmly purpose to come and see you one of these mornings, when you shall least think on it.

Clo. Do if you dare, I assure my self it will not be so soon as I shall desire it, but I doubt you will not grace me so much.

Alc. Stir no further, I beseech you.

Clor. By your favour I will not leave you yet.

Alc. Sir, you are too full of ceremonies.

Clor. Well, I beg of you that you would be pleased to go no further.

Alc. Well then *Sir,* since you will have it so, I humbly kiss your hands and remain your most humble servant.

Clor. Footman my friend, I pray remember my humble commends to your Mistress.

Alc. Sir, I will do it my self, there needs not be two folks employed therein.

Clor. It will be two much trouble for you.

Alc. It is the least service I owe, and that I can desire to render you.

Clor.

Clor. Sir, you oblige me overmuch, in recompence whereof I pray make uſe of me in any thing wherein you ſhall find me capable of ſerving you.

Alc. I am yours *Sir*, and ſo I will take my leave of you, without any Adieu, for I hope I ſhall, God willing, ſee you again very ſhortly.

To take leave of any that is going a voyage, or is returning home into his own Countrey.

Alcander. *SIR*, the urgency of my affairs forceth me to go away from hence, I cannot chuſe but part from you with great regreat, your benefits having ſo much obliged me, that *I* ſhall ever remain bound to ſerve you and all yours any way, as you or they ſhall have occaſion to uſe me. *I* know *I* have often importuned you, and am not as yet able to give you any ſatisfaction, but onely in offering all that *I* am to be at your diſpoſal, proteſting unto you that *I* am wholly yours, and ſhall be while *I* live. Receive then this mine humble acknowledgement, and do me yet this favour to honour me with your commands.

Clo. Sir, you grieve me and make me ſad with the miſs *I* ſhall have of your company, yet ſince there is a neceſſity in it, and that *I* muſt this day ſuffer ſuch a loſs, *I* ſhall pray to God that your departure from us may be as profitable to you, as *I* can wiſh it, and that to comfort us in your abſence, we may have this ſatisfaction within our ſelves, that you may have more content where you are, being abſent from us then you ſhould have if you were here with us with ſome diſcontent, for whileſt you were here, we were never able to do any condign ſervice, ſuch as was due to your merits and high deſerts

Alc.

Alcander. I have received nothing but content, while I have been here with you, and a thousand favours more that I deserved, and from all your friends likewise, for which I humbly thank you. And to make short of it, *Sir*, will it please you command me any thing?

Cloriman. What *Sir*? are you ready to depart presently?

Alcander. You see *Sir*, I have nothing now to do more then to receive your commands.

Cloriman. It would be a great content to me, if you would daigne to honour me with yours.

Alcander. I thank you with all my heart, I am here having no more to do but to pay the homage which is due to your merits.

Cloriman. Sir, you astonish and amaze me with the honour you do me.

Alcan. Sir, it is but my duty, in the very performance whereof great honour redounds unto me.

Cloriman. I humbly thank you *Sir*, for the pains you have taken. In recompence whereof if I can do you any service, I shall be proud of it.

Alcander. it is no pains, *Sir*, I could do no less then to come and take my leave of you, and give you thankes for all your courtesies, being now just upon departure.

Cloriman. Sir, I am much obliged to you for it, but I hope I must not now give you a last adieu hoping that one day we may be so fortunate as to enjoy your good company again.

Alcander. That may be, if God please to whose safe protection I leave you.

Cloriman. Sir, you shall go no further.

Alcander. I pray let me at least bring you as far as the corner.

Cloriman.

Cloriman. Sir, ſtay here I pray you. But I had almoſt forgotten, I pray *Sir*, give me liberty to take my leave of the Lady your wife.

His farewell to my Lady.

Cloriman. MADAM, your preſence, and rare vertues might have retained me here in this country a longer time, did not the urgency of mine affairs call me away, and force me to a ſorrowfull ſeparation againſt my will and deſire. Yet abſence ſhall not hinder me from honouring you ſo long as I live: with this proteſtation *Madam*, that whereſoever I am there ſhall you be ſure to have of me a moſt affectionate, and ſincere ſervant.

Clarinda. Sir, I promiſe you, your ſodain departure doth much amaze and grieve me, and mine eyes ſhould weep without intermiſſion, were it not that the hope I have to ſee you again ſhortly, affords me ſome comfort.

Cloriman. Madam, my converſation could not chuſe but be an annoyance to you; and therefore it is impoſſible my departure ſhould any way grieve you.

Clarinda. Sir, your entertainment have been ſo pleaſing, and your diſcourſes ſo modeſt, that I cannot chuſe but regret to be deprived of them.

Cloriman. Yea, *Madam*, your diſcourſes are they which inſenſibly attract the hearers ſouls. And indeed what but wonders can come forth of a veſſel ſo full ſtuft with vertues? I ſhall not chuſe but take it wondrous ill. Yet I muſt of neceſſity take my leave of you, and commit you unto God's protection. Adieu, *Madam*, Adieu, I recommend my ſelf to your good prayers.

Clarinda.

Clarinda. Adieu *Sir,* and the Lord guard you, and prosper your voyage, that we may have the happiness to see you shortly again, joyful and in good health.

To question who shall go out first at a passage.

Alcander. SIR, my business is dispatched, nothing remains now but to take my leave of you, and kiss your hands: Farewell, *Sir.*

Cloriman. I told you already I would not leave you here; come then, let us go if you please.

Alcander. You shall go first *Sir,* then, as it is fitting.

Cloriman. God forbid *I* should commit such an errour, I lead no man the way out of my house

Alcander. Come then, let us go in God's name without so many ceremonies; *I* had rather be uncivil then troublesome.

Cloriman. It it *I Sir,* who ought to be your most humble servant.

Alcander. Sir, though my body be absent, my mind and soul shall ever remain with you, which *I* desire you to believe, as being my faithful promise, and so *I* take my leave of you, and bid you farewel.

Cloriman. Adieu *Sir,* the Lord guide you. And *I* pray remember us when you do not see us.

To excuse ones self, and crave pardon for some offence committed.

Alcander. SIR, *I* am exceeding sorrowful for having done you this offence: and ask you as many pardons as *I* endure griefs for my guilt. *I* acknowledge by this my humble confession, that

that I have exceedingly forgotten my ſelf, and admire how this ſhould come to paſs it being utterly againſt my deſigne and intention, which hath alwaies been bent wholly to obey you. But this hath happened I know not how; and I aſſure you, I heartily repent me of it, and am here ready to give you any ſatisfaction you ſhall pleaſe to require of me.

Clor. But an excuſe is not ſufficient in ſo groſſe an offence, and you are taken notice of as a man quite different from that you were taken to be. Beware another time of ſuch follies, leſt you might be ſuſpected for diſloyalty, and mis-knowledge of thoſe who have been ſuch loving friends unto you, as I have been.

Alc. Sir, eſtrange not your ſelf from me for all this I beſeech you, for fear you ſhould thereby offend your own reputation and magnanimity: and beſides provoke the Lord againſt you, who willeth us to be as free in forgiving offences committed againſt us, as he is in pardoning our daily treſpaſſes.

Clor. That being your plea, I am willing to forget what is paſt, conditionally, you relapſe not into the like error, which would then be beyond all excuſe and pardon.

Alc. I preſumed your goodneſs would afford me ſo much clemencie, and I promiſe you I will henceforth ſet ſuch a watch upon my future actions, that you ſhall have no further cauſe to complain of me.

Clor. You ſhall be alwaies moſt welcom to me, ſo long as you carry your ſelf in this manner, which I pray you remember, and deſire you to viſit me oftner then you have lately done.

Alc. Sir, the error which I commited, hath been the cauſe of my ſo long abſence, daring not to come into your preſence during your wrath. But I hope to make amends for all, by renewing my life and converſation, which I deſire, and firmly reſolve to do.

Clor. God grant it; and ſo long as you ſhall go that way to work, aſſure your ſelf I will never forſake you. The Lord guide you with his holy ſpirit. Farewell, and remember to be wiſe.

Alc. Sir, the Lord accumulate happineſs upon you, and return all your goodneſs ſhewn to mewards into your own boſom, it not lying in my power to requite it: yet ſhall my heart be always mindful of the good you have done me. And ſo I preſume humbly to take my leave of you, deſiring ſtill to be retained in your favour.

Complements upon meeting,

Clor. SIR, I have cauſed you to ſtay too long, but I crave your pardon, but indeed I could come no ſooner.

Alc. Sir, There is no time paſt, I drank a Cup of Wine this Morning to drive away Melancholy. And now you are come, you are heartily welcome, and I pray excuſe my raſhneſs in inviting you to ſuch a poor dinner, and cauſing you to forſake a better at home, but I preſume your love will excuſe mine error. And amongſt friends the abundance of food is not ſo much regarded as the good will, and familiar converſation one with another, I am of that opinion.

Clor. Sir, Your worth, and our mutual friendſhip have ſo poſſeſſed me, that I am never better then when I enjoy your company, neither can any

any thing be more acceptable to me than a frequent converſation with you, as you may perceive by my bold viſitation without expecting to be twice invited.

Alc. Inſtead of ſuch a petty invitation, would God I could find ſome more important occaſion, wherein I might in effect ſhew you how much I deſire to ſerve you.

Clor. Sir, I never doubted of your good will towards me, which I heartily thank you for, aſſuring you mine entire affection ſhall never be wanting in any thing wherein my ſervice may be any way uſeful to you.

Alc. Sir, Let us ceaſe theſe diſcourſes, I cannot do ſo much as your merit deſerves; you have obliged me extreamly, in doing me ſo much honour as to take the pains to come to my poor habitation, to let me enjoy your preſence.

Clor. Sir, methinks of a good Arithmetician as you are, you do not reckon right: excuſe me I pray if I ſpeak after this manner, for it is I to whom the honour redounds, and I would willingly enjoy it longer, if ſome urgent affairs did not call me away.

Alc. Sir, becauſe I cannot accompany you any further, by reaſon that theſe Gentlemen ſtay for me; I deſire to have me excuſed, and give my man leave to wait upon you home. Ho, *Flower*, do you hear? go, attend this Gentleman to his houſe, and leave him not till he comes thither; and forget not to preſent my beſt reſpects to the good Gentlewoman his Wife, and give her the good night from me.

In commendation of a good Horse.

Alcander. SIR, You have a very handsome Horse.

Clor. Excuse me Sir, it is but a poor ill favoured Jade.

Alc. Sir, You shall pardon me, I look upon it as a very handsome Horse.

Clo. Sir, to speak the truth, I bought him for a good Horse, and indeed he hath a reasonable handsome head, and carrieth it well; his feet are good, he hath a full eye, is of a good hair, his maine lieth well, and hath a very full tail, he is well breathed, and will hold out a good race, and as he is, he is yours if you please.

Alc. Sir, you over-burthen me with courtesies, I never deserved so much at your hands; but am wholly yours. Yet at a time of need I may, I hope, make bold to borrow him of you, so it might not be troublesome to you.

Clo. You know Sir, a friend is a second self, and such as are so, are in duty mutually obliged to help one another.

You may try me when you please Sir, you shall not find me variable in my words, nor contrary in my promises.

Alc. I ever thought otherwise of you Sir, and shall be ready to perform the like towards you. I dare swear, there lives not a man that hath so much power over me as your self.

Clor. I humbly thank you, and assure your self, I shall make bold to come and visit you oftner then I did before.

Alc. You shall oblige me so much, the more Sir, and if you do so indeed, you shall give me cause really to believe you are my friend indeed.

Clor.

Clorinda. Sir, I will not fail, in the mean time some occasions calling me away, I make bold to take my leave of you; Farewell Sir, I am wholly yours.

Discourse to pass away the time.

Alcander. WEll Sir, now we have dined, how shall we spend our time?

Clorimau. Sir, I agree to any good motion, even as your self shall think best.

Alcander. Shall we play a set at tennis, or with a balloon?

Clorimau. If you please we will do either. Or shall we go fetch a walk while the weather is fair, to revive our appetite?

Alcander. It pleaseth me extreamly, let us go take the air of the fields. Put on your cloak. But what think you of sending for Mr. *Gromont*? you know he is a jovial companion, and full of glee: if he be at leisure he will not fail us, if he know we two are together. *Flower*, go you to Mr. *Gromont's* lodging, and tell him we remember our loves unto him, and that we are going out with our dogs to find some game. But stay not, for we expect you here.

Flower. I go with all speed. Ho? Footman where is your Master?

Foot. He is above, what would you have with him? he has but new dine.

Flower. My Master hath sent me to speak with him about some business which I must impart to none but himself,

Foot. My Master is busie, have a little patience, you came but now; here be others that were here before you.

Flower. I believe it, but they have dined, so have not I.

Foot. Much good may it do them, a grudged dinner never breaks the belly.

Flower. I do not grudge them, onely I could wish I had done the like, for my belly is as hollow as a lanthorne: I have fasted too long, and me thinkes it is now high time for me to go to dinner as well as other men.

Foot. if you have such a sharp appetite, have but a little patience, and you shall dine at leisure. My master doth not use to send his freind's servants away discontented.

Flower. Friend, I beleeve you, but I pray deliver him this letter, that I may have mine answer, for I am in hast my Master stays for me.

Foot. I will go presently Sir, here is a letter for you, and the bearer desires you to dispatch him, he stayes for an answer, and is in hast.

Alcan. Make him drink, and tell him he needs not stay for an answer, I will bring it my self.

Concerning a Gentleman's exercise.

Alcander. SIR, I pray tell me what exercise you use in this countrey, and I will tell you mine,

Cloriman. I use exercise enough, and too much. For from eight a clock in the morning I ride till ten, and at one in the afternoon I go to the fencing school till three: but I pray how do you bestow your time?

Alcander. Sir, I learn to dance, and play on the virginalls, and study the french tongue.

Cloriman. Sir, I believe your employment is far more pleasant then mine, but not so necessary nor usefull, seeing it serves but for a private content,

but

but mine upon occaſion may ſerve for the publick as well as the particular good.

Alcander. You ſay well Sir, for peaceable men do not deſire warr.

Cloriman. Neither do I deſire war, but it is good to know how to uſe defenſive armes, againſt offenſive.

Alcander. That cannot be denied Sir. Yet it is not lawfull for all manner of perſons to manage armes. And beſide, it is better ſometime to endure with patience, then to be too ready take revenge.

Cloriman. You ſay very well. But where can you find men now a daies that will do ſo? for the maxime is much out of date which adviſeth a man to turn the right cheek when he hath received a blow on the left.

Alcander. I believe indeed you could hardly do it, you are too haſty. Yet it is an advice given us in holy writt. And I would have you to know that we have frequent, and very recent examples in that kind.

Cloriman. Wee ought not ſo much to ſtand upon examples as upon God's command.

Alcander. Alas Sir, there are but few in theſe dayes that look after that, and were you in ſome place, and ſpeak in this manner, you would be told you prated like a Prieſt.

Cloriman. That is true, yet armes ſhould have their bounds preſcribed as well as all things elſe. The Magiſtrates have them committed into their hands, by God and the King, Private men having permiſſion to were them, ought not to be abuſive with them. So as long as I do not abuſe them, you ought not to reprove me for it.

Alcander. Neither have I any ſuch intent, for I

know your disposition is not to annoy any man: But what we have said is but to pass away the time.

A discourse concerning profiting in the French Tongue.

Alcander. SIR, for the short time you have been in this country, you have made an exceeding good profit in the French tongue, in respect of many others who have spent a great deal more time, and have not learned halfe so much.

Cloriman. You must pardon me Sir, I would it had cost me a good peece of mony, I knew but halfe so much as you, but I believe you speake it merrily.

Alcander. You shall excuse me Sir, I never thought it. You are rather the man that speak your pleasure to make your self merry, or of purpose to cogg with me, making me thinke my self to be what I am not, as if I did not know my self and mine own ignorance.

Cloriman. Sir, I Know not who hath been your Tutor to instruct you, and to teach you the true pronunciation in so short a time for you have it very right, so that you may be taken for a Native French man rather then a stranger.

Alcan. I must needs confess I had a very good Master, who was very assiduous in teaching me; bnt I was nothing to carefull to learn.

Cloriman. Sir, it is your great humility causeth you to say so, But I wish I had the language as perfect as you, and that I could answer the expectation of my friends, with the forwardness of mine endeavours.

Alcander. Yet Sir, have a care, least with your too much sedulity; and incumbency on your studies,

ſtudies, you cauſe your ſelf to fall into ſome dangerous ſickneſs.

Cloriman. There is no fear of that Sir, but I believe you miſtake, aud threaten me with a danger which hangs over your own head. For I am too great a friend to ſloath, but you who labour continually, had beſt look to your ſelf.

To comfort a friend, for the deceaſe of ſome Kinſman.

Alcander. I Deſire not Sir, to aggravate your dolour, nor open the freſh bleeding wound of your heart, for that would be an act of inhumanity, rather then a true friendly office. But my coming to you, is but onely to aſſure you that I truly reſent the death of your Kinſman, and I vow unto you it hath as much afflicted me as if he had been one of my neareſt allies, having always been dear and loving friends, as you cannot chuſe but know.

Cloriman. Affinity in bloud cannot lie; He was the beſt friend I had, he never bore me any evil will, nor I him: aud his viſits were cordials to me when I was any way troubled in mind: Beſides many other favours I received from him.

Alcan. It muſt of neceſſity be a trouble to you, I confeſs; but when we have done all we can, a midſt our grief, we have cauſe to laud the Lord for his dying a good Chriſtian, and well prepared for that laſt combat, in which the ſtouteſt hearts have much ado to ſtand firm.

Cloriman. It is true Sir: but in the mean time his poor widow is left with a great charge of many children, and little means to bring them up.

Alcan. Sir, What remedy? God will undertake a parti-

particular tuition of them, who never forgets those that are his, neither will you for your part forsake her, I am sure; I so well know your good nature.

Cloriman. Sir, I know I can expect nothing but annoy and charge by it; but it is not that which troubles me most: his absence, and my being destitute of his familiar conversation which was so pleasing to me, is my greatest torment.

Alcander. Sir, I cannot deny but it is very difficult, yea, almost impossible so soon to cancell sorrow, and so sodainly to drowne in oblivion the remembrance of such a loss: Yet at last we must resolve to say with godly Job; God gave, and God tooke away, his holy name be praised; and the sooner you can do it the better; for all the teares in the world availe nothing against death.

Cloriman. Sir, it is an easie matter to administer comfort, when the greif is another's, but when we are to take it, it is of very hard digestion, especially in such cases.

Alcander. Why Sir? however it is better to dye but once, then to dye a hundred times by a lingring death, confined a long time to a bed, languishing in a long and painefull sickness; as we see that many do, who at last doe after they have suffered a thousand deaths.

Cloriman. Yet give me leave Sir, to tell you thus much, if it had pleased God to spare him but five or six yeares longer, he had built up a faire house, and might have advanceed his children himself, whereas now they are in a manner left to the mercy of their friends, who must be burthened with them, and I fear those who are neerest to them in consanguinity, will take the least care of them.

Alcan. Sir, In such accidents as these are, there is no

no other remedy but to say as that great Patriarch *Abraham* said to his son *Isaac* God will provide: and *Sir*, you have sufficient wisedome to apply such consolation to your self as you shall judge to be needfull, and so *I* must desire to take leave of you to go about some affaires which neerely concerne me; Fare well *Sir*, then till our next meeting.

Cloriman. Sir, I give you infinite thanks for the pains you have been pleased to take, to give me this comfortable visit; will you not please to take part of a small collation before you go?

Alcah. I give you many hearty thanks *Sir*, but *I* need no collation now, having but lately dine. Be comforted in the Lord and he will soon dry up those teares which *I* see trickle down your cheeks, It might be well excused in a woman or a child, but in such a man as you are, of your age learning and wisedome, I can by no meanes approve of it.

To comfort a Kinswoman after the death of her deceased father.

Alcander. COsen *I* beg so many pardons of you as *I* harbour regrets, for having so long failed in my duty, by comming no sooner to see you since this befell you.

Clarinda. Alas good Cosen, you needed not have taken so much paines.

Alcander. But Cosen, me thinks you are mightily altered and extream melancholy, quite contrary to your ordinary custome and humour, tell me I pray, what is the news?

Clarinda. Alas Cosen, who could be otherwise in the case I am; having received such newes as I received last night late?

Alcander. Why, what newes was it, Cosen?

Clarinda.

Cla. Very ſad news for me Coſen, my father is dead at *Paris*.

Alcan. How, my Uncle dead? Do you but jeſt or may I believe it?

Clar. Indeed Coſen it is too true, and this circumſtance touching his death, is it that breaketh my heart, namely, he died ſo far from his friends and that none of them were there to do him any ſervice.

Alc. Alas Coſen what died he of?

Clar. Of a violent burning fever, which took him away in a very ſhort time.

Alcan. What a poor thing is man when it pleaſeth God.

Clar. I ſwear to you Coſen, that when I heard this doleful news, I was ſo amazed at it, that I believe if one had ſtabb'd me in the boſome with a Ponyard, I think he could hardly have drawn any bloud, neither ſhould I have felt any pain.

Alcan. Truly Coſen, I believe you; but what would we have, or what can we expect, we are all mortal, and it is a way which every one muſt go one after another; we muſt reſolve at laſt to ſubmit to God's will, who hath ſo appointed it; you know that all beginnings ſuppoſe an enſuing end. We begin to live, and conſequently we muſt alſo end, and die.

Cla. Coſen, when I call to remembrance that it was my Father, Nature hath ſuch a vehement motion of reſentment, that I cannot chuſe but burſt out in tears. though I ſtrive never ſo much againſt it.

Alcan. I ſee Coſen that your ſoul is ſo over-burthened with grief, that at this time it is not capable of comfort. I will therefore take my leave of

of you. Desiring you to give your laments some truce and respite, and consider that the good Gentleman your father hath made acquisition of an everlasting bliss, going out of the labyrinth of this life, which may very well countervail the loss which you endure of a person which was so dear unto you.

Cla. Cosen, You have done me ten thousand times more honour then I deserve, and I remain bound in requital thereof to serve you in what lies in my power, to the uttermost bounds of my ability.

Alcan. It is I Cosen, that am your humble servant: so with reiterated *Adieu*, I bid you farewell for this time.

Offers of service to a Mistress, at the first meeting and interview.

Philemon. IT is great temerity in me, Madam, to offer my vowed service unto you, considering how much your merits exceed mine unworthiness, even beyond humane expression. But as the whole world is forced to adore a Divinity, and that even insensible things yield as it were a dumb and silent homage unto it, so I wanting wings to raise me up to the sublimity of your perfections, will notwithstanding set up Altars to your Beauty, and confess my self a slave unto it.

Car. Sir, if I knew not my self, your words might perswade me to some kind of vanity: and the titles of an imaginary divinity, which you vainly attribute unto me, be so many steps to raise me up to heaven. But I know too well how little merit there is in me, and you Courters desire to express

preſs words rather then truths in your complementall diſcourſes.

Phil. Madam, Truth it ſelf would come out of *Democritus* his pit to accompany my words, if the very charms and graces which glance in your eyes did not ſpeak it ſufficiently: and I dare without flattering avouch, that nature in framing you has gone beyond it ſelf; and as there never was but one generall deluge, ſo in the whole univerſe there is but one onely *Cariſtea*.

Car. Sir, Let me deſire you to alter your diſcourſes: exorbitant commendations offend me, as well as injuries, and I can with as little patience hear the one as the other.

Phil. Madam, it is the goodneſs of your Genius that makes you utter theſe words, but this contempt in you is a glory, as ſhadows in a portraicture ſet forth the lively colours. Yet ſay what you will, you cannot hinder me from ſacrificing at your feet the beſt of mine affections. I know I am unworthy, yet the fervency of my love will not ſuffer me any longer to defer that offering, to which the Gods have obliged me from the very inſtant of my birth.

Car. Sir, You might make choice of alters worthy of your ſacrifices; it is not to me, who am the unworthieſt of Maidens, that you ought to offer up your vowes, and I beſeech you if you will again do me ſo much honour as to let me ſee you, importune me no more with ſuch language, otherwiſe you will baniſh me out of your company, which I both eſteem and highly honour.

Phil. Pardon my temerity, dear Lady, occaſioned by the zeal which tranſports me, I cannot ſee you, but I muſt give the heavens a thouſand thanks

for

for producing you in this age. One may daily diſcover ſtarrs in the Azure Vaults of Heaven, but to finde a beauty accompanied with ſo many and ſuch rare vertues, is a thing but once, and that in you, granted by nature. And who can blame me for admiring ſuch a treaſure of wealth, and offering my ſervice unto you? One were inſenſible and ſhould have a Marble heart, that could be mute & behold thoſe flames which ſparkle in your eyes, and I ſhould think my ſelf unworthy to behold the light of heaven, if I ſhould not adore you.

Car. I have already told you how averſe I am from flattery, and that thoſe rare qualities which you attribute unto me, being not really in me you plainly mock me, ſpeaking after this manner; and unleſs you change your diſcourſes, I ſhall imagine your deſigns to be otherwiſe then you make profeſſion of.

Phil. Madam, it is very hard for me, to diſguiſe truth whilſt I am in your preſence: and to be forbidden to ſpeak of your Merits, perfections, and vertues would be a means to drive me into an extreame of wiſhing for your abſence, which would prove a more tragicall exile to me. As for my deſigne, I would humbly deſire you to believe it was never other but to offer you my moſt humble ſervice, and ſhould eſteem I were happier then then Gods, if I durſt perſwade my ſelfe, that it might be acceptable.

Car. Sir, I infinitely thank you for your good will, but you know that being under my Parents tutele, I muſt like of nothing but what is pleaſing to them, and therefore give me leave to tell you, that I can anſwer the offer of your love with no more but a Million of thanks, for glancing with

your

your affections upon one ſo void of merit as my ſelf.

Phil. Madam, the honour of being in your favour is a thouſand times dearer to me then mine own life, and all the content I have in the world, is, that I have had this opportunity to offer my vows unto you. I call the Gods to witneſs that this happy meeting continueth a hope in me of ſome better deſtinies, and having vowed unto you, that there is nothing I more deſire of the gods; kiſſing your fair hands, I humbly take my leave for the preſent, begging pardon at your hands for having ſtaied you thus long, hoping to have the happineſs to morrow to ſee you again.

Car. Sir, I am much obliged unto you for your courteous expreſſions, and whenſoever you pleaſe to come, your entertainment ſhall be a accompanied with a moſt Cordial welcome.

At the ſecond meeting.

Phil. MADAM, I ſhould imagine my ſelf to have deſerved a juſt puniſhment from the gods, if I had failed in the promiſe which I made unto you the laſt night.

Car. Sir, I give you a million of thanks, you are ſo accuſtomed to oblige every one that converſeth with you, that even thoſe who do not deſerve it, feel the effects of your courteous diſpoſition.

Phil. You wrong me Lady, in putting your ſelf amongſt the number of ſuch perſons: for their lives not a creature under the heavens, to whom I am bound to render ſo much homage as to your ſelf.

Cariſt. All theſe diſcourſes are but meer acceſſaries

ſaries to your courteſie: you can ſpeak well, and you will be known to be fraught with eloquence; yet you Courtiers oftentimes feign carrying Fire in your tongues, and Ice in your hearts.

Phil. This might well be ſpoken by a man that were not ſubject to paſſion; but if it were lawful for me by a ſacrifice of my life to teſtifie with what fervency I have alwayes deſired to ſerve you, your ſelf would clear me from ſuch an imputation, though I frequent the Kings Court.

Cariſt. God forbid I ſhould ſeek to give you an offence, it is not mine intention: I ſpeak of a generality; and that which I ſay is confirmed by ſo many examples, that it is difficult indeed, to find a man whoſe tongue and heart walk hand in hand.

Phil. Madam, if I ſhould inſtance it in my ſelf, as a perfection, you might impute it to pride and arrogancy in me. But I call heaven to witneſſe that you have gotten ſo abſolute a command over mine affections, that I muſt confeſs my ſelf to be your captive and ſlave; you have ſo impriſoned my liberty, that henceforward my life and death lie in your hands, and are totally at your diſpoſall.

Car. I do not deſerve to be a depoſitary of ſo precious a pledge, Sir, and if it lay in my power I would enfranchize all captives; for I am of ſuch a diſpoſition, that I can no more endure to ſee any evill ſuffered, then to do it my ſelf.

Phil. Alas, Madam, how pleaſing is this Priſon to me, though the pains I ſuffer therein are rigorous; yet my diſpleaſures content me, I am ſo much your bondman that I do not deſire to be freed, I triumph being captivated by your looks, and

methinks it is a favour to be chained with such sweet and pleasant chains.

Car. Sir, I alwayes hated tyrants, and their very remembrance is odious to me; therefore you may imagine those chains and bonds wher eof you speak, to be but meer fantasies: I will captivate no body, nor do I aspire to any such Trophies.

Phil. What rigour soever you use towards me, you cannot hinder your victories, nor cause the destinies to lye: who will have all souls come and pay homage unto you by me: I will reiterate my vows with this protestation, that Love never did engrave his characters so deep in any of his subjects hearts, as he hath in mine. I wish you so strong a credulity, as that you may know how painful your rigours and contempts are to me.

Car. If I thought I did you hurt, or that my presence were noysome to you, I would never shew my self in your company. But had rather lose the chaste content I receive by your conversation, then leave the least suspicion in your mind, that I intended to use any rigor towards you.

Phil. Madam, all these thorns are roses to me, if I do but know you are pleased with the design which hath constrained me to sacrifice mine affections to you; hoping to see your father very shortly, and so I wish you a good night, desiring you to believe that I intend to live and dye your most humble servant.

Com-

Complement upon the abſence of a friend.

Alcander. SIR, the cauſe of this my viſit is to let you underſtand, that the abſence of our friend *Gelanor* hath ſo grieved my mind, that I am not able to live any longer, deprived of ſo ſweet a converſation.

Merindor, I proteſt unto you Sir, that theſe two dayes which he hath been abſent, I have ſighed continually: methinks I find no body, when I do not ſee him; I ſenſibly languiſh, and the abſence of a man who is ſo dear to us, keeps me from finding content in any other company whereſoever I am.

Alcander. As for my part, hours are as tedious as whole years, and daies are ages to me; ſo that if he be but three dayes longer abſent, I ſhall imagine my ſelf to be as old as *Neſtor*, who lived three hundred years.

Mer. And who can chuſe but grieve at his abſence, within whoſe ſecret boſome we were wont to disburthen all our thoughts, who was the firm knot of our friendſhip, the juncture of this admirable triangle on the one ſide whereof, this immortal union is framed, which is to dure as long as the ſtars and the heavens.

Alcander. Verily whither ſoever I go, méthinks I meet by an idea and image of death, I have alwayes *Gelanor* preſent before mine eyes, and in the night me thinks I embrace him; my mind takes its flight after an object ſo beloved, that no powers remain free within me, having loſt him who onely gave them life.

Merin. For my part I have found within theſe two

dayes, that abſence is an evill which admits no remedy nor comfort: and it is a thing to be admired, that the longer it laſts, the more I find my heart and and mind inflamed with a certain deſire of ſeeing the perſon I love: it is an effect of the abſence of friends; they cannot live, but in one anothers preſence; take them from thence, and take away their lives.

Alcander. The onely remedy we have for it, is writing to him, and receiving letters from him. Miſſives are certain pledges of love, and fires which renew the heart's affections, ſo we be aſſured that he is in health; and writing is delightful, becauſe it ſhews us ſome marks and ſigns of the beloved perſon, and the characters of that hand, which we have ſo often touched.

Merin. Sir, I look to morrow for the Poſt; *Gelanor* promiſed me he would ſlip no opportunity of writing to us. I pray I may hear as good news from him as I could wiſh. Howſoever my comfort is, that it is unlikely he will be long abſent in his voyage.

To comfort a woman in her husbands abſence.

Philidor. MADAM, one may eaſily diſcern in your countenance, how grievouſly you take your husbands abſence.

Clarinda. Truly Sir, I could never have believed, that the abſence of one, who indeed is moſt dear unto me, could have brought me into ſuch an extremity: I dare ſay, that theſe ten days I have not had a moment of reſt.

Phil. It is an aſſured token of your nature, Madam, and of the paſſionate love you bear to your husband, and I can tell you, heaven hath a particular intereſt in the preſervation of two ſuch excellent ſouls.

Cla.

Clar. You are always in your pleaſant diſcourſes, and I feed upon nothing but tears, they are the onely teſtimonies I can give of conjugal affection. And queſtionleſs the ſeparation is of great efficacy, ſeeing there is ſuch a perfect love in the union of our hearts.

Phil. It is moſt true Madam, that he who would undertake to ſet forth ſome groſs Idea of the affliction you feel, ſhould undertake as hard a piece of work, as the ſcaling of heaven with a ladder, or to rejoyn *Icarus* his wings to meaſure the skie, I conceive, if your husband ſhould be abſent but a moneth longer, he would find you were liker dead then alive at his return. But you may aſſure your ſelf he will be here very ſhortly. The thought of you onely will make him forget all the delight he takes in following the Kings Court, to come and receive the loving entertainment you always had for him.

Clar. Sir, I deſire nothing more of God, then to ſee him ſhortly: I would willingly purchaſe this favour at the price of all I poſſeſs in this world. I am in a perpetual and continual fear, you know what dangers and hazards are at Court! you may there ſee quarrels and diviſions, where the ſame day there was nothing but ſhews of love: ſo that at the leaſt ſtirring I hear of, now duels are ſo frequent, methinks I hear my husband has been in ſome combat.

Phil. Madam, he is too wiſe, he hath too many friends, and his valour hath made him ſo renowned, even in deſpight of envy that every one will think himſelf happy in being eſteemed his friend. For my part I dare engage my life whereſoever he be, he will ſuddenly return home. His regrets, and

ſighs

ſighs at his departure, were infallible arguments that he could not be long abſent from your ſweet company.

Clar. Sir, I hope no leſs of his love, but this aſſurance and content will be imperfect, untill I ſee him, and can by word of mouth tell him that I deſire to live and die at his feet, and in his preſence.

To accoſt a Lady, and enter into diſcourſe with her.

I Believe nature brought you forth to be a ſcourge to Lovers, for ſhe hath been ſo prodigall of her favours towards you, that it renders you as admirable as you are amiable.

Or, I wonder at ſo many perfections as you are endowed with, for I do not believe the world affords one more accompliſhed.

Or, I find my ſelf happy in being honoured with your preſence, for my deſires aſpired onely to this favour.

Or, I pray let it not ſeem ſtrange unto you that I make bold to come to entertain you.

Or, the deſire I have to teſtifie the fidelity of my ſervice, cauſeth me to aſpire to the happineſs of enjoying your ſweet company.

Or, Your preſence is ſo dear unto me, your converſation ſo honeſt, your humour ſo pleaſing, that I could deſire to be with you perpetually.

(Thus you may ſee how to ſpeak to her: but here you muſt note, that if it be a Lady to whom you had never ſpoken before, and with whom you are fallen paſſionately in love, and towards whom you were reſolved to continue your love, you ſhould proceed in this manner.)

Pardon my raſhneſs, if I preſume ſo far as to offer my ſervice unto you, your beauty hath ſo far pre-

vailed

vailed over me, that I have long desired to attain to the honour of speaking to you.

Or, Though I have not been so happy as to be known to you by any service, yet the zeale I beare to your obedience, hath obliged me to come and salute you.

Or, I believe you will not take my boldness in evil part, for presuming to come and see you, for it is with a full intent to serve you.

Or, Your merits have so much power over me that they oblige me to offer up my heart wholly to you.

Or, If you accuse me of temerity, you must lay your own beauty in fault with which I am so taken, that my heart is ravished from me, and wholly subjected to you.

(You may make use of such language, and pursuing your intents, reflect always upon your constancy: shewing by your discourses that you are truly in love, and so discreet and faithful, that none can be comparable to you.)

To entertain a Lady amongst company.

LEt us leave these Gentlemen to court their Ladies, and we will take our quarters apart, in the end we will not be any thing behind hand with them.

Or, I am happier then those Gentlemen, who have but each one Lady to court, I have two (or more)

Or, One can impute no defect unto us, for our number is perfect (being three.)

Or, I can assure you, I am very glad I am honoured

noured with your good company, and esteem it a great happiness.

Or, I could not have made a better choice then yo Ladies, if I may have the honour to entertain you t the company breaks up.

Or, I would willingly have a second, for I feel m self too weak alone, against you all.

Or, I had need to have *Tullie*'s eloquence to ent tain you according to your merits.

FINIS.